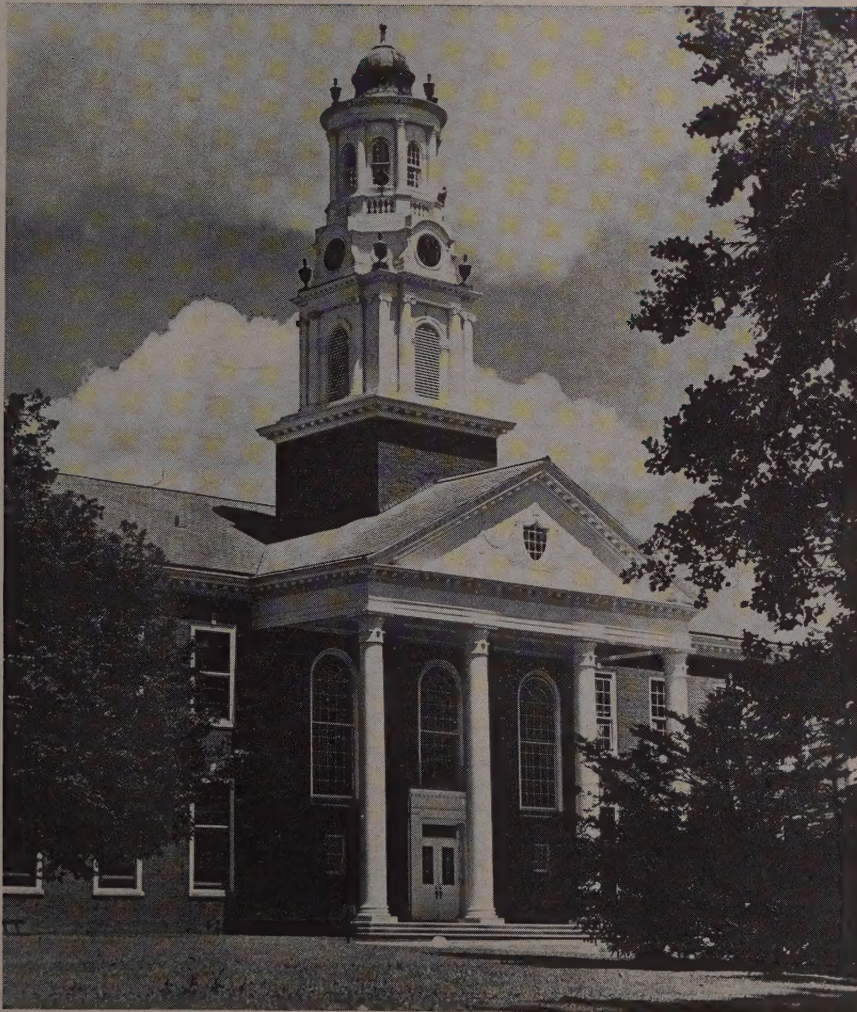


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APRIL,
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* * *

Happiness is one thing in life that multiplies by division.

* * *

Make the right friends and you are making good luck for yourself.

* * *

Dreading a task can be more tiring than doing it.—Clarence E. Hill

* * *

William James observed that the cure for worry is religious faith.

* * *

Success is the ability to get along with some people and ahead of others.

* * *

The trouble with many people in these trying times is that they quit trying.

* * *

To avoid trouble and insure safety, breathe through the nose; it keeps the mouth shut.

* * *

Don't resent criticism and suggestion, there's usually a reason for it.

* * *

During my ministry of more than forty years I have collected many examples and concrete cases of how men and women conquered fear and worry by prayer.

* * *

People who overwork have a tendency to overwork at anything they do. It gives them a feeling of moral superiority.

* * *

Anger interferes with the normal functions of the body; it causes physical as well as mental distress.

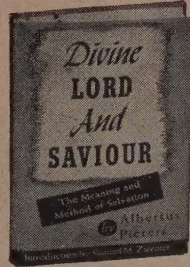
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A rumor which has come to John from Henry, who was told by Mary that Sam said Susan had told him, is not of much value. For each of the reporters has applied his own interpretation of the words of his informer so that perhaps a dozen different meanings have modified the original statement. Yet, with disastrous results, we often react to the last information received, as if it had come directly from Susan.

* * *

Our emotions are the driving powers in our lives. When we are aroused emotionally, unless we do something great and good, we are in danger of letting our emotions become perverted. William James used to tell the story of a Russian woman who sat weeping at the tragic fate of the hero in the opera while her coachman froze to death outside.

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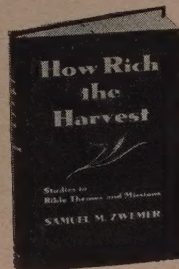
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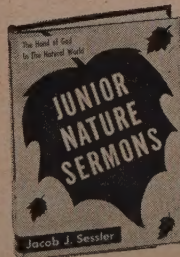
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THE EDITOR'S DRAWER

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Churches which mail their publications under the second class privilege will be well advised to read the new legislation proposed on the House Resolution No. 2945.

They have been accustomed to mail at pound rates the light leaflets to their members. A good many copies can be mailed for one dollar. The proposed new law would establish a minimum of ½c per item, on such mailings. One year after the law goes into effect the charge will be automatically increased to 1c per item. If your second class mailings number several hundred copies per week this will make quite a hole in your budget.

There is an exception in small villages without carrier delivery. The periodicals will be accepted at 1c per pound; this amount to be increased to 2c per pound one year after the law goes into effect.

William H. Leach.

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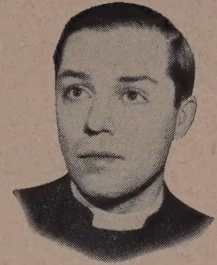
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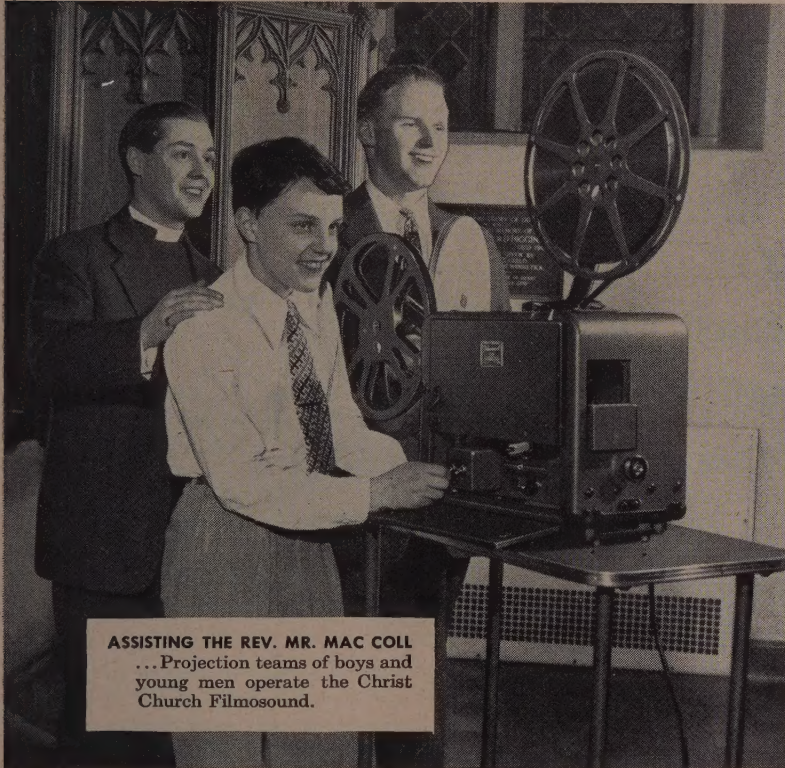
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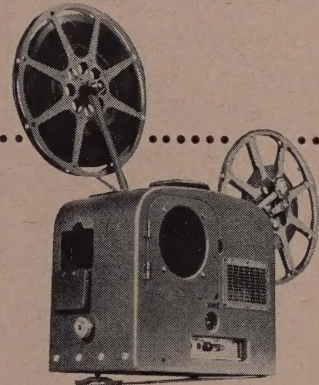
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Ministerial Oddities

Collected by Thomas H. Warner

Under the caption "Practice Makes Perfect" a newspaper item from East Brookfield, Massachusetts, said: "An eighty-five-year-old woman plays the tiny organ in the little white church across the bridge here every Sunday. The organist at the First Baptist Church is Mrs. Ninetta Dexter Wassall. Although she has been playing the organ seventy-two years, she still practices three hours daily."

* * *

At the General Assembly of the Church of Scotland, in 1948, Admiral Sir Robert Burnett told a crowded and hushed assembly how the Bible helped him to get a large convoy through to Russia early in the war.

Sir Robert said: "We were hammered pretty badly for two days from the air. . . . There was a lull. I took out my Bible and opened it quite indiscriminately. I read, 'When thou passest through the waters I will be with thee. . . . When thou walkest through the fire thou shalt not be burned. . . .'

"I said to my chief of staff, 'It's all right. We are going through and we shall not lose another ship.' And we didn't."

* * *

The late Bishop Ernest Lynn Waldorf had four sons, all of whom were engaged at the same time as college football coaches. Often, when his annual conference met in the fall, he would excuse himself from the Saturday afternoon session in order to be at the radio or at the stadium to keep up with the fortunes of his sons' teams. His son Lynn coached the California University team in 1948. It lost to Northwestern in the Rose Bowl game. Waldorf had previously been the football coach at Northwestern.

* * *

Mr. Studd, of the China Inland Mission, was addressing a body of undergraduates. "When I was at Cambridge," he said, "I was very fond of athletics. I would play at cricket a whole afternoon with a man to get him to go to meeting with me in the evening."

"Once a friend said to me, 'Studd, when you play a game of cricket, do you ask God to help you win?' 'Yes, I do,' I told him. 'Well, I used to do that,' he said, 'but it occurred to me that perhaps the other fellow didn't, and it seemed like taking an advantage of him. So I stopped it.' But

(Turn to page 12)

CHURCH MANAGEMENT

Edited by William H. Leach

VOLUME XXV
NUMBER 7
APRIL, 1949

On to the Holy Sepulchre

IN the closing hours of the recent conference on world order held in our fair city of Cleveland a rather challenging proposal was put forward. According to reports a delegate offered the suggestion that the Protestants approach the Vatican in an effort to secure a cooperative movement to fight Soviet Communism, which he insisted, threatens Christianity. The conference, as a whole, was cool to the proposition which was referred to the executive committee of the Federal Council. So far as we know the committee may now be debating the matter.* We share the attitude of the conference.

We are for cooperation with Rome in many ways. We would like to have cooperation in local communities; we would like to see cooperation on an international level in social programs of national scope; we would welcome the help of our Catholic brothers in destroying intolerance, religious bigotry, and race discrimination.

But to organize a holy war against Soviet Communism, no. There is a lamentable lack of cohesion among Protestants but most of us know something about history. We know what holy wars were. No matter how pure the objectives, the social excesses, the physical atrocities and the ecclesiastical ambitions made the cure worse than the disease. Besides, the cure did not work.

There is little question but that a large group in the Western Democracies, including some Americans, would welcome the leadership of the Protestant and Catholic churches in a

*Later information is that the executive committee of the Federal Council is proposing to the World Council of Churches a conference between the Vatican and leaders of the World Council in order that "clear understanding be reached as to what each means by religious liberty for all men everywhere, and under every form of government, and as to methods whereby the full observance thereof be sought." With this we are, of course, in hearty agreement.

holy war against Russia. Such a conflict could easily dim the colors of the crusades. But, at the same time it could reduce the world to poverty and barbarism.

Any war against Communism must not be projected on the history pattern of Rome. It should be fought in the area of ideology and peace. Efforts to preserve freedoms in our own country, to reduce our race discrimination and social injustices will do more than armies.

Rome has shown through the ages of the past that she believes in the crusades of armies and weapons. Her technique is to destroy an enemy with gun powder and sword. The blessings of the church are placed upon those who plan and execute the military campaigns. Rome usually forgets that those who take the sword usually perish by the sword.

We do not think that our Protestant leadership is going to be easily put in a position of saluting the banner of militarism and marching before armies intent on rescuing the holy sepulchre from the infidel.

Social Security for Social and Religious Workers

THESE church exemptions always bother us? Why should a church seek exemption from the responsibilities of life? Yet the theory is so well grounded that no amount of argument seems to even question the situation.

We were hoping that the President's proposed extension of the social security act would include the thousands of employees of the various churches. These employees include custodians, church secretaries, employees of church-owned printing plants, employees of church-owned orphanages, denominational offices, and other religious agencies. It seems

(Turn to page 79)

Circles Within Circles

Why Not Give the Local Community a Break

by William H. Leach*

SOME readers will recall my earlier article which appeared in the December, 1948 issue of *Church Management* under the title "Give the Local Church a Break." This is really a continuation of the thought of that thesis. In that I tried to show that church leaders have created a mythical local church which is quite different from the actual organization. A unity and strength are imputed which does not really exist and that there is a desperate need, today, for the resources of the denomination to be directed to the strengthening of these local units rather than continually pursuing the one objective of securing their financial support for the denominational programs.

There is a similar blind spot in both the denominational and interdenominational attitude toward the local community. Church programs are not usually set up for the greatest service to the community. Rather competing and interlapping programs are being passed on to communities which confuse and tire those who are seeking to make the local churches of greatest service. A local church may place the slogan on its bulletin board: "I am among you as he that serveth." In reality more often the local church has such a difficult task fighting for its financial existence, competing with neighbor churches for adherents, and seeking to pay the costs of building repairs, salaries and other things that it has little energy left to serve the community.

For much of this denominationalism is responsible. But there are other contributing factors which must be recognized. The competition in our communities is not simply between churches. When they seek leadership they in turn must compete with lodges, social organizations, welfare agencies, educational organizations and other things.

Just a few weeks ago I spent a Sunday with a church in a small community of less than 2,000 souls. There were six churches there. But, with a committee in consultation, we placed on the blackboard, in addition to the six churches, sixteen voluntary organizations which were competing for leadership and time.

It is very obvious that leadership is a limited quality in any community, large or small. When six churches and sixteen other agencies compete for the leadership in a community of 2,000 people the social and psychological result is going to be devastating. A little further study revealed that there was a natural evolution of leadership. It usually does come to the surface. As a result a dozen individuals were carrying the loads in most of the organizations. This division of energy must have been exhausting to the individuals concerned and their contribution to each of the various societies and churches very limited. How much happier would a normal individual be to make his contribution more thorough and concentrated.

As some of these rural leaders told of their weekly rushing from meeting to meeting I expressed the thought which came to my mind.

"When do you ever get an evening to sit at home and read a good book?" I asked. The question brought a laugh which answered itself.

There must be a spirit of hopelessness resting on the hearts of those caught in such a program. Perhaps it is not unlike the expression of the boy who had spent all his money giving his sweetheart a ride on the merry-go-round. As they walked home, because he had not money left for carfare he scolded: "There now, you've rode and rode, but where have you been?"

Ecumenicity in the Small Community

The answer that many churchmen give to an analysis of this kind is that church mergers are on the way and they will naturally take care of the over-churching in communities. I wonder. We have seen a half dozen mergers of denominations in the past generation. Most of them seem to begin and end at a much higher level than the local church. When denominations merge about the only effect in the local community is that the church changes its name sign—and often it does not even do that. In this community which I am discussing there were, before the merger an Evangelical Church and a Reformed Church. The two denominations merged into The Evangelical and Reformed Church. Both of these churches were small. United they would

not make a church of five hundred members. But there has been no merging of the local churches. One is now the First Evangelical and Reformed Church, the other is the Christ Evangelical and Reformed Church. The names have changed and they still compete for members, for attendance and finance.

There have been very few instances in rural sections, or in cities where local churches have merged for good of the community or to be in a better position to serve the community. Most mergers which have taken place—and there are many of this kind—have come about by the simple fact that the churches reached a point where they could not locally support themselves. The mergers have been marriages of necessity. And I do not know of any institution which can live longer on no income than a church.

Canadian friends tell me that they have done a much better job there. They point out communities where several competing churches have merged into one strong society in the program of the United Church of Canada. Our record is not quite so clear.

When churchmen respect the integrity of a local community be it in the country, town or city, there are a number of considerations which should be pondered.

1. What churches does this community need to best serve its spiritual needs?
2. How can the denominations represented, and the local churches, best cooperate to accomplish this purpose?
3. What leadership may the churches be expected to give to bring order to the maze of voluntary societies which now exist in the community?

The first question can be more easily answered when the community is new. It is not easy to change the church traditions of any place and we must recognize that religion is so much based in the emotional life that it presents difficulties.

On the whole, the denominations through the Home Missions Council have done a pretty good job where new communities are being set up. There has, in many instances been

*Editor, "Church Management."

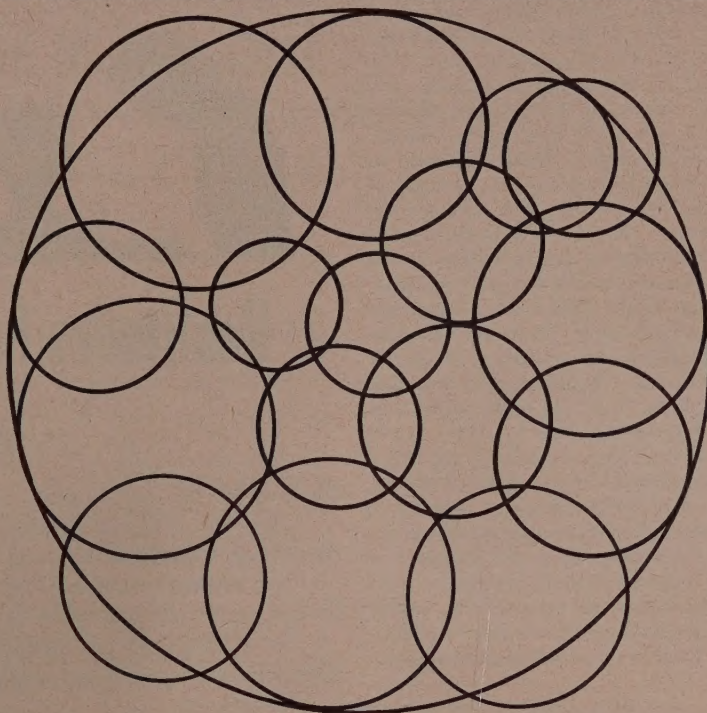
careful deliberation with agreements as to which denomination shall have the responsibility for the religious life of the new community. The fact that a few families belonging to a different denomination can establish their own church—there is no law to stop them—is probably the one thing which limits the success of their efforts.

In the older communities the program must start with local church co-operative plans. Some of these techniques are very simple. It is hard for individual churches to get congregations for evening services so the churches plan a union service. Perhaps a joint picnic is held. It would be a brave community indeed which would attempt to combine the church schools so that the Protestant children in the community would be studying the same curricula and using the same texts. Yet, this would seem to be the local place to start a program to serve a community. Very few churches have satisfactory educational rooms. Through a cooperative program the primary and junior departments might meet in one church; intermediates in another, high school and young people in a third and so on. If the cooperating committee could agree on the curricula to be used this might be a splendid place to start the cooperation.

Wouldn't it be worth while to try cooperation on some part of the program that is a going concern and not pick out that which is dying and try to save it through some cooperative plan?

Under certain conditions the local ministers and their churches can and should give leadership in formulating a plan to get all of the voluntary agencies working together for the good of the community. But they certainly are in no position to give such leadership until they have demonstrated that they can work together themselves. And many of the leaders even though they themselves are members of the churches will insist that the churches are the least cooperative of any of the organizations in the community.

At a Parent-Teachers Association meeting one woman recently told this story. In her community an attempt was made to ration the time so the various interests would be protected. An agreement was made that no civic organizations in the community would meet on Thursday evenings. This would be reserved for the churches. No school activities would be held that night. The churches had their mid-week services that evening. They could augment the program with youth activities and make it a real church night. The ministers were enthusiastic and took advantage of the privilege. The Sunday



CIRCLES WITHIN CIRCLES

Here is a diagrammatic picture of the average American community.

educational program was supplemented with expressional and project work on Thursday evenings.

But the ministry of the community changed. Then one year the ministers, without consulting any other agency, announced a series of meetings to start with Ash Wednesday and continue on Wednesday evenings through the weeks of Lent. Two different lodges had their meetings on Wednesday evenings; the high school had scheduled its basketball games for Wednesday nights. The entire community was thrown out of gear because of the short-sightedness of the local ministers.

City Ecumenicity

The problem of churching the city is quite different than that of the small communities. The city is made up of many communities. As one looks over a map he is conscious that some of these communities have more churches than they need while some have too few.

Protestant churches have an instinct for following wealth. Denominational executives watch population trends carefully. The result is keen competition for the newer communities which serve the economically secure. But there is not the rush for the opportunity to build and maintain churches in the poorer communities.

My most vivid recollection of some years as the head of the comity

work of a large city federation is the full attendance at the meetings where the greener fields were being considered. Denominational executives came with brief cases of material to plead the needs of their particular fellowship being recognized. They were flanked by outstanding ministers and laymen. The debate might run long and become intense. But when the under-privileged communities were being considered, it was usually difficult to get a quorum together.

Most city federations have these committees on comity or inter-denominational cooperation. Their purpose is to see that every community has the advantages of religious services and education but that, as well, every community be spared the scandals of local church competition. It is a hard task. As long as yearbooks continue to be published with success publicized in numbers or dollars there is going to be denominational competition for the greener fields. And the cities still have a lot to learn about the purpose and value of surveys.

Even the casual reader will notice from the above that the larger denominations with paid, full-time executives are placed in a much better position than the smaller fellowships. And as long as the one intent of surveys is to find the church affiliations of residents in a new community the whole scheme

plays into the hands of the major denominations. And, believe me, they usually take advantage of the situation.

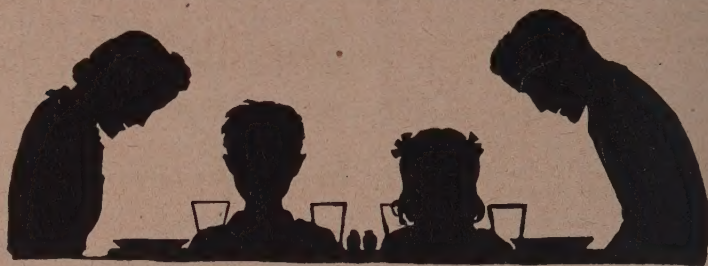
Nor is the city spared from the scandal of overlapping religious programs. Here is where the city federations are put on the spot by the denominational programs. There evidently is little clearance among the denominations as they launch their nation-wide programs. The local federation tries very carefully to find a period for a city-wide visitation program. The plan is set up. About the time the campaign starts they learn that one of the denominations is participating in a nation-wide denominational program which takes most of its churches out of the local effort.

The writer visited recently the Pastors' Conference of the state of Michigan. An executive of a city federation placed as the number one handicap to local federation work the failure of denominational leaders to clear their own programs for cooperative work. Nation-wide inter-denominational activities likewise run into these competitions.

You can usually count on church loyalties in this way. The churchman's first loyalty is to his local church; the second loyalty to his denomination; his third loyalty to local cooperative work; his fourth loyalty to the larger ecumenical program. This is evidenced in the city as well as in the country areas.

In one way the city has done a much better job than the country. The organization of the community chest idea has brought most of the charitable organizations under one centralized head. Not alone does one financial campaign replace the dozens which were earlier necessary but the community fund studies the work of the various agencies to decide on the merit of the work which is being done and to avoid competition. In many communities the churches have been leaders of this social work and credit should be given to ministers and laymen who have helped to make it possible. It would be a splendid thing if the local church federations could emulate the work of the community fund.

On the whole you get a picture of the local community which shows its churches in a competitive position, not much interested in a community-wide cooperative program. Perhaps this will come with the merger movement which is now progressing so rapidly. But I am not over optimistic that this will happen. Mergers give a chance for practical community service. But they also give a wonderful opportunity for more ecclesiastical power. There would seem to be little question that stronger denominations mean more ecclesiasticism,



Beatitudes for Christian Married Couples*

Blessed are the husband and wife who continue to be affectionate, considerate, and loving after the wedding bells have ceased ringing.
Blessed are the husband and wife who are as polite and courteous to one another as they are to their friends.

Blessed are they who have a sense of humor, for this attribute will be a handy shock absorber.

Blessed are the married couples who abstain from the use of alcoholic beverages.

Blessed are they who love their mates more than any other person in the world and who joyfully fulfill their marriage vow of a lifetime of fidelity and mutual helpfulness to one another.

Blessed are they who attain parenthood, for children are a heritage of the Lord.

Blessed are they who remember to thank God for their food before they partake of it and who set apart some time each day for the reading of the Bible and for prayer.

Blessed are those mates who never speak loudly to one another and who make their home a place "where seldom is heard a discouraging word."

Blessed are the husband and wife who faithfully attend the worship services of the church and who work together in the church for the advancement of Christ's Kingdom.

Blessed are the husband and wife who can work out the problems of adjustments without interference from relatives.

Blessed is the couple who has a complete understanding about financial matters and who has worked out a perfect partnership with all money under the control of both.

Blessed are the husband and wife who humbly dedicate their lives and their home to Christ and who practice the teachings of Christ in the home by being unselfish, loyal and loving.

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more executives, bigger denominational offices, larger world programs; but there is not much evidence to the present date that they, likewise, will bring a saner and more Christian approach to the problems of the local community.

HE IS A METHODIST

Referring to an item which appeared in Ministerial Oddities in the October, 1948, issue, Dr. Ralph Stooddy, executive director of Methodist Infor-

mation, writes: "I noticed an inaccuracy in connection with your reference to Chaplain Fox. You leave the impression that he was a Congregational minister. This is not the fact, all his ministerial life he was a member of the Vermont Conference of the Methodist Church and was pastor of the Methodist Church at Gilman, Vermont, when he left to go into the service." Sorry for error. Correction gladly made.

Give of Your Best

Give to the World the Best You Have and the Best Will Come Back to You

by William C. Skeath*

WILL you bear with me in the telling of a simple story, worn thread-bare by years of telling? I tell it without any hope that it may come to you with any freshness, but solely because it so well illustrates the theme upon which we are to meditate today.

Once, in the long ago, a boy visiting in the mountain region of Pennsylvania was surprised to hear what he supposed was another lad shouting in the woods on the mountain opposite the one on which he stood. In order to test the matter he called loudly, "Who are you?" and the answer came back quickly, "Who are you?" Exasperated, he threw out a challenge to the unseen youth: "I can fight you!" Very promptly the challenge was accepted as from the opposite hill came the answer, "Fight you!" But to the boy's surprise, when he made a friendly advance to his unseen rival, the proffered friendship was accepted as readily as had been the challenge to fight. The boy was only getting back from the other hillside a repetition of his own thoughts and challenges—for, of course, echoes have no power to do aught else than to return to you what you have already given to them.

Now that story is an ideal illumination of one of the sayings of Jesus. Our Master puts a great life philosophy into a single phrase when, in the seventh chapter of Matthew and the second verse, he says: "With what measure you mete it shall be measured out to you." Jesus was claiming that you get back from life exactly what you put into it; that the world is exactly what you are, and that the judgments you pass on the world and the people in the world will be the judgments which the world and the people in the world will, in turn, pass on you. He was saying what Helen F. Bower said when she sang: The days are mirrors that reflect ourselves And who can say that life is this or that? Regardless of the proof for which man delves, The world is neither round or flat, But many-sided, myriad, and strange; As limitless in scope as all desire, All duties, all resolves, all dreams that change

The boundaries of earth to something higher.

Unto the bee the world is all perfume
Blown skyward from the rose. Unto
the mole
Darkness, the friendly feel of earth and
room
To stretch the flesh. And each has
proved the whole.
For life is not a pattern cut to fit—
We make it by the way we look at it.

This principle, so tersely put by Jesus holds good in respect to our judgment on ourselves. We measure ourselves by the way we treat ourselves. If we feel that our minds and bodies are worthy of development we shall find them responding in a development which will be commensurate with our judgment on them. An investigator found that he could increase the strength of the individuals he was testing by suggesting to them that they were really quite strong. His instruments showed that the subject's strength had increased about forty per cent. And when he suggested that they were unusually weak, he found that they actually had lost strength. Their physical nature was measuring out to them the measure they had meted out to themselves.

Years ago when Tom Shevlin went to Yale as director of athletic activities he found a football team which was consistently losing games, but he converted it into a winning team. He accomplished this feat by changing the standards by which they were measuring themselves. Said Shevlin to his athletes: "If you think you can, you can! But if you think you can't, then the football field is no place for you!" That applies to the battle ground of life as well as to the gridiron. Some thirty or more years ago, a French psychologist, named Emile Coue, roused the world in excitement by announcing and practicing a system of mental therapy. The basic idea which Coue promulgated is simple enough indeed. It is the idea which Jesus had set forth, and also sounds much like Shevlin lecturing his football squad: "Imagination, not will, is the first quality of man. To be paralyzed, it is sufficient to think you are paralyzed."

Make no inferior judgments on your own character. Do not dwell on the shortcomings or frailties of your nature. Think rather of the great reser-

voirs of strength and power that have been provided for Christian living and are at your command. As you wake each morning say to yourself: "I am a Christian! I am living Christ's life in his strength!" If you will convince yourself of that you will find yourself acting in accord with that conviction—a strong Christian character because Christ has made it possible to be such. Keep your eyes fixed on Christ and you will find yourself unconsciously attaining to the stature of your Master. You remember, do you not, how, when you were learning to ride a bicycle, you moved straight toward the object on which you fixed your gaze.

You will find this same principle active in your relation to the world around you. "If," says the Rev. J. H. Isaacs, "you really want to see and appreciate goodness in the world, and find happiness and sunshine in life, do not cast hasty or censorious judgments on men and things but throw light and sunshine about them." If you meet an individual do not emphasize the wrong you may find in his life. Believe in the possibility of good dwelling in the person who may, superficially, seem to be evil. Let the person see that you believe in this good possibility and you will have your judgment returned to you in smiles and blessings.

If the individual is in reality living up to their best your kindly judgment will encourage and help them to become even better than he is. If he is struggling under severe handicaps, your sympathetic discernment will inspire him and strengthen him to achieve the victory over his handicaps. And if he is obsessed with a sense of his worthlessness, you will help dissipate the obsession by pointing out that there is a boundless hope in the Christ upon whom you lean. You have little idea as to the inner satisfaction which can come with the feeling that you have been of help to a struggling soul.

It is surprising what a lot of cheer and happiness and inner satisfaction one can get out of life by the simple, yet delightful method of putting these same qualities into life. But, sneer at the world and the world will make you the target of its bitterest taunts and jeers. Look for putrefaction in life and you will surely see it reflected in your

*Minister, Haws Avenue Methodist Church, Norristown, Pennsylvania.

own mind. I have never fully determined whether the playmate of my boyhood, who turned out to be shiftless and improvident, became so because that was what he really was or because his mother was always bemoaning the fact that she thought she had a lazy son. You know the old saying about giving a dog or a boy a bad name!

In spiritual realms this truth also holds. Part of the irksomeness which sometimes seems characteristic of Christian living is there because evil powers have tried to convince us that Christian life is irksome. Who first said that church services were monotonous and that sermons are dry affairs? I warrant it was someone who was just getting back the judgment he had inwardly passed on these things. Who is it says that righteousness is a sorry business? Not Jesus, who proclaimed the joy of holy living! Not the saints, who rejoiced in the salvation which had come to them through Jesus! No! It was some imp of Satan whose own nature first passed the judgment and then found it confirmed, seemingly, in his own experience.

What we get out of a service of worship, for example, depends on what we put into it. If you are unable to find any blessing in the worship you attend, you may be assured that the trouble is not with the day nor the place; not with the people or the preacher; not with the song or the sermon or the prayer. The trouble is in you!—with the spirit you bring to that service of worship. I had a congregation go into ecstasies over the warmth of the room in which we held our worship one winter, because they saw the thermometer standing well in the seventies. I never confessed to them, though doubtless I should have done so, that I had placed that thermometer on the hot stove before they had entered the church. That is a rather poor illustration of how, all too frequently, our enjoyment of a service will depend on our attitude in judgment. We get out of it what we expect—what we are looking for.

And how true this is of Jesus! What think ye of Christ? Is still the most important question of our times. Just what is the judgment our hearts mete out to him? Do we say of him, He is a good man, but still only a man? Then he is just that to us and we miss all the marvelous inner peace which comes with his assurance of forgiveness. But should our judgment be: he is the strong Son of God—then our hearts leap within us at the marvelous forgiveness he grants our penitence and the rich blessing which his wondrous grace bestows. The Pharisee, you remember, saw in Jesus only an annoyance—and what a thorn he was in their



Rose Sunday

St. John's Methodist Church
Simsbury, Pa.

June 20, 1948

Gordon F. Hinkle, Minister
Mrs. D. E. Glosser, Organist
Mrs. E. D. Rohrback, Choir Director

A ROSE SPEAKS

*I walked one day in my garden,
Discouraged and sad at heart;
I was sick of war and chaos
And longed for a place apart,
I knelt by a gorgeous rosebud,
Looked deep in the heart of God,
And there in this place of quiet
My spirit knelt in the sod,
And I raised a prayer to the Father
For peace and victory,
And it seemed as I knelt there pray-
ing
That the rose answered back to me:
"His peace is a thing of the spirit,*

*And victory of the soul,
And we must die and suffer
To reach this shining goal;
Rise up from your fears and doubt-
ings
As I rose from the clay and slime,
Be content with the thorns you are
bearing
As I was content with mine;
And if you have faith to trust Him,
You'll blossom as I have done,
And give to the world the message
Of peace and victory won."*

—MARY HINKLE

THE ROSE SUNDAY CALENDAR

Pasted roses in full color adorn the front.

Ministerial Oddities

(From page 6)

I didn't stop," Studd went on in his address, "I said to myself that if the other men were foolish enough not to pray for the game, it was their own fault. And I kept right at it." Studd was one of the greatest cricketers of all time.

* * *

When Monsignor Sheen spoke at a dinner at the Waldorf, he laughingly

side. The blind man judged him to be a great physician—and what a healing therapy Jesus applied to the sightless eyes to flood them with light. It is true about Jesus as with most of the things in life, that with what measure you mete it shall be meted out to you.

said that a letter addressed to the Lord God Almighty, asking for \$50, had been turned over to him by the Washington postmaster. "I sent the man \$25 so that he wouldn't lose faith. The man addressed another letter to the Lord also asking for \$50. 'But,' he wrote, 'next time, Lord, you'd better send the money through Cardinal Spellman, because last time Monsignor Sheen cheated me out of \$25.'"

* * *

When Dr. Frank Gunsaulus was president of Armour Institute, a wealthy father complained that his son was in the same class with a Negro. Gunsaulus answered: "He was, but he isn't. The colored boy made 98 in his examinations, the white boy less than 60."

The Rose Speaks

A Service So Compelling That It Has Moved With the Preacher

by Mary H. Hinkle*

He came and took me by the hand
Up to a red rose tree,
He kept the meaning to Himself,
But gave a rose to me.
I did not pray Him to lay bare
The mystery to me,
Enough the rose was heaven to smell,
And His own face to see.†

I READ the words again and again and let the beauty of them sink deep into my soul. I could hear the clicking of the typewriter in another room, and the snip, snip of the scissors brought me back from the ecstasy of the beautiful poem. I looked up. My mother sat at the dining room table on which, piled high in a galaxy of color, were pages from dozens of flower catalogues. My mind flew back over the winter months when the catalogues began to pile high on the study desk and scatter through other rooms of the parsonage. Through the winter they arrived by mail and toward spring they came from everywhere. School teachers sent them home with the children; business men presented them with a smile; and many times the door bell called us to come and take them from the hands of happy parishioners. It seemed to me that always a smile accompanied them. Happiness and roses!

"Listen, mother!" I read the poem through aloud.

"And His own face to see." The scissors had ceased snipping. The typewriter had also stopped. We sat for several seconds in complete quietness and then Gordon stepped into the room.

"What will I use for the bulletin?" he asked, worriedly. I knew he did not mean this Sunday's bulletin, or next, or the next. I knew The Bulletin was the Rose Sunday bulletin. I knew, because that was the center of all activity in the parsonage that day and would be for several weeks to come.

"This," I answered, and handed him the book I had been reading.

He read the words and I knew by his expression that they were doing to him what they had done to us. Without a word he turned and slowly walked to the study and I heard again the tapping of the keys. The scissors began their snipping and I moved to the table and also began to cut roses from the pages

lying about. Often one of us spoke.

"Look at this. Isn't this the prettiest thing you ever saw?"

"Mary, we ought to get this one for the garden."

"We probably will, Mother, but I'm thinking sixty rose bushes is enough to move."

"Yes, I guess it is, but Gordon loves them so."

Yes, roses were certainly the hobby of the Hinkles. Seldom did I select a birthday or sick card, but it showed a lovely rose or two. And now, Rose Sunday was a culmination of that love of roses.

One day in 1928, we read a newspaper announcement of the Annual Feast of Roses, held at Manheim, Pennsylvania, in memory of Baron Henry William Stiegel who had founded the town. In 1772 Baron Stiegel had given the ground for the German Lutheran (now Zion Evangelical) Church and had stipulated that the rental of the ground should be "one red rose annually in the month of June forever, if the same shall be lawfully demanded by the heirs, executors or assigns."

For two years the rose was accepted by the Baron. For the next one hundred and twenty years the payments were neglected, but in 1892 the deal was again brought out and has been observed annually.

This observance appealed so to my husband that he decided then and there that in June 1929 we also would hold a "Rose Sunday." We knew nothing of their program, but began in a modest way and through the years have developed a program which is an inspiration to all who attend.

As well as being an inspirational service on the third Sunday in June, it has been an interest builder through all departments of our church work. Many times in recent years, as we have delegated to others the work we at first did ourselves, some have come to the parsonage to hand in cut roses or finished bulletins, whom I had never seen. My mother had always done much of the cutting and pasting of the roses. Now she is walking in the eternal rose garden, and others carry on the work she loved so well.

In recent years I have seen bulletins from several churches who are beginning to observe this custom. They are

always very attractive, and probably quite expensive bulletins, as the rose on the front cover is printed, all of the same pattern and color. We have always preferred the cutting out of all the varieties and pasting them on a very heavy bulletin. The rose is pasted on the top half of the front cover, with a poem below. The inside page contains the morning and evening order of service and the back page usually contains the memorial roses or shrubbery. The printing is all done in green ink. This is not only a lovely and varied result, but adds an interest for those who are regimented to do the work. If the cutting and pasting is done neatly and artistically, the results are more beautiful than the printed rose, as none I have seen has equalled the catalogues for gorgeous coloring.

For weeks prior to Rose Sunday, all the departments of the Church School are practicing our processional song which is "Rose Time We Love Thee" found in *The Excelsior Hymnal* (Tullar-Meredith Co.) The choir leads in the singing of this song and the words are printed in the bulletin so that the entire congregation can join in the second and remaining verses. We also use appropriate music throughout the entire service. "In the Time of Roses" by Reichardt, "Ah, May the Red Rose Live Always" by Stephen Foster, "Jesus, Rose of Sharon" and others like these can be used as solos. This year our choir sang "The Green Cathedral," which was very appropriate as an anthem. Of course, sacred music relating to the rose is somewhat limited, but as this service is used only once a year, the music can be repeated often.

The Procession

Two boys lead the procession, each carrying a large basket of roses. They go behind the altar rail, setting the baskets on the rail. Next come the beginners of the Church School, carrying small baskets filled with rose petals which they scatter as they proceed down the aisle or aisles. They sit with their teachers in the front pews. The primary and junior departments follow, carrying baskets of roses which they hand to the two boys to be arranged on the altar rail. The Intermediate and Young People are last.

Just before the sermon, the boys of the Intermediate and Young People's

*Mrs. Gordon H. Hinkle, whose husband is the pastor of Saint John's Methodist Church, Sunbury, Pennsylvania.

†Ralph Hodgson—from *Poems of Today*, Second Series, page 164.

departments go back to the altar rail; the girls go to the altar rail and receive the baskets of roses from the boys. They distribute a rose to each member of the congregation. This does not take much time, as we usually have a large group of girls to do the distributing, and they make a pretty picture, for what is so lovely as the beauty and freshness of youth and roses?

The church is decorated with no flowers but roses, and usually we use long trailing branches of climbers, making an arbor of the chancel. We have had over two thousand blooming roses, all the same variety. We announce this practice long enough ahead, so that if there are memorial flowers to be placed in the church, they will be roses. This is one Sunday that no other flower is ever used in our church.

The sermon is always a nature sermon and one often used is from the text, "I will lift up mine eyes to the hills. From whence cometh my help? My help cometh from the Lord which made heaven and earth."

After the sermon, the congregation files quietly out of doors for a short service there. In some churches we have had beautiful church lawns in which to hold this service. One of our former locations was ideal for this, as we had a very large church lawn, fenced, in the center of which was a flower bed in the shape of a cross, containing about one hundred polyantha rose bushes. Each year we had memorial climbers presented which were planted along the fence. While this situation at Hazleton, Pennsylvania, was an ideal one for "Rose Sunday," we have held the outdoor service at times in parsonage lawns, and also where there was no lawn. In our present church there is a narrow grass plot surrounding two sides of the church. This we found bare of any shrubbery. Our project here was to ask for memorial evergreens and two rose trees for the entrance to the very beautiful stone edifice. Each year more are added. The city has been very cooperative and blocks the street for us, where the congregation stands for the service. The choir stands grouped on the church steps. The outdoor service is very short, with the singing of one solo, the presentation of the memorial plants, the singing of "In the Garden" by the congregation, and the benediction. Every year during this service I take colored moving pictures. We take the little tots and young people with their baskets and roses during the Church School period, and the congregation is taken at the outdoor service. I always take portrait views of those presenting the memorial plants. These pictures are shown to the congregation on some

special occasion during the winter months.

Rose Sunday in a Smoky City

Several years ago we served a church in the downtown section of a large industrial city. "Rose Sunday" seemed an impossibility at first glance. However there was a large yard adjoining the parsonage. "Yard" is the only word to use, as lawn was something just to be strived for, never attained. The coal dirt and sulphur choked out everything living. Landscape specialists advised against evergreens as the sulphur, coal and smoke would prevent their growth.

Not to be discouraged, we planned our "Rose Sunday." The people loved it. Eight lovely rose trees were planted, and on the Sunday of our service, were covered with blooms brilliant in color. But soon smoke and dirt began their work. The trees began to fade and in two years were dead. Some months ago I walked by that location. The rose trees and bushes were all gone and things looked bare and bleak. I felt sad and disillusioned as I walked by and thought back a few years to the beauty of the rose trees. Several staunch Christians of that congregation were also gone. Then my spirit lifted and my heart rejoiced that "Rose Sunday" and its meaning were not gone. It lived on in our movies and in our memories and in the memories of many of our friends who often spoke of the lovely service.

So many times as I look at a rose the despairing thought enters my mind, "How short lived; so beautiful and yet so fleeting. Is that not life?"

And then comes the answer, so inevitable, "Yes, that is life. But would the Creator bring such beauty into being simply for destruction? No, the rose dies to live again and thus life must be. Eternal life!"

A ROSE SPEAKS

I walked one day in my garden,
Discouraged and sad at heart;
I was sick of war and chaos
And longed for a place apart;
I knelt by a gorgeous rosebud,
Looked deep in the heart of God,
And then in this place of quiet
My spirit knelt in the sod,
And I raised a prayer to the Father
For peace and victory,
And it seemed as I knelt there praying
That the rose answered back to me:

"His peace is a thing of the spirit,
And victory of the soul,
And men must die and suffer
To reach this shining goal;
Rise up from your fears and doubtings
As I rose from the clay and slime,
Be content with the thorns you are bearing

As I was content with mine;
And if you have faith to trust Him,
You'll blossom as I have done,
And give to the world the message
Of peace and victory won."

Mary H. Hinkle

How the Church Can Observe Family Week*

1. Plan and carry on a long-range program to build up the home with the strength of educational and spiritual resources.

2. Feature the family in sermons and in the program in general during Family Week. May 8, commonly called "Mother's Day," is "The Festival of the Christian Home" in the church year.

Features during the week might include:

- a. A "Wedding Bell Reunion" for all couples married by the minister.
 - b. Church Family Night. Have families come to the church for a family night. Plan a program to include both worship and recreation.
 - c. Church Night at Home. Suggest that one night during the week each family carry out a program of fun, study and worship together at home.
 - d. A class for parents. Begin or feature such a class. This might be from Easter to Family Week.
 - e. A survey of families within reach and a program of home visitation which will include friendship, recruiting for service in the church and winning families for Christ.
 - f. "Parents' Day" in the Youth Group—Many youth groups honor their parents by having a Parents' Day. This may feature a musical program, a discussion, or a play about family life.
3. Prepare a reading table or a bookshelf on the family. (Your public library will cooperate.)
 4. Plan courses on preparation for homemaking to be held prior to family week or the following fall.
 5. Cooperate with community agencies in programs designed to improve family life.
 6. Encourage families to have grace at meals, Bible reading and home worship. Ask them to read passages listed on preceding page.
 7. Plan the church program for both children and young people with consideration of their home relationships.
 8. Pray, and work that churches as houses of God may have an equal welcome for the whole family of God of all races, nations and peoples.

*From a leaflet distributed by the InterCouncil Committee on Christian Family Life. The complete leaflet may be secured by writing the committee at 297 Fourth Avenue, New York 10, New York.

It Pays to Protect the Walls

by A. F. Swartz*

Mr. Swartz who is president of Kleen Structures, Inc., has had many years of experience in maintenance of masonry walls of churches and other institutions. This article brings the authority of that experience.

THE PROBLEM confronting many church committees on exterior maintenance of stone and brick buildings today is the same that it has been for a great number of years in the past, with the exceptions noted in this article.

These church committees have been the constant prey of a multitude of firms and individuals promising and guaranteeing wonderful results, but performing very little and that at a tremendous cost. Certain of the aforementioned have been honest in their efforts but ignorant in their vocation or knowledge of the source of trouble they are seeking to prevent.

It is the intention of the writer to set out a program which each and every church committee, who find themselves confronted with the foregoing problems, may refer to for future exterior building maintenance solutions.

The cause of the greatest percentage of mortar joint deterioration may be traced to exposure to the weather elements. The seepage of moisture into hairline cracks causes the gradual decline of a healthy joint and the gradual, but fairly rapid, spread of deterioration behind the brick or stone to the rear or inside of the surrounding joints. Still another cause found to be prevalent in many instances is the seepage of water and weather through the parapet wall through routes such as under the parapet caps, between the roof flashing and the parapet wall, or in some instances directly through the parapet wall itself. A further cause of joint deterioration is the usual wear and tear by the weather and temperature changes over a period of years. Then again, in the decades with materials often inferior and expert help hard to get, a small portion has been due to faulty construction and the use of inferior materials. In the final analysis, it will no doubt be found the deterioration of masonry walls is weather penetration which allows moisture to enter and cause its decay.

It has been the writer's experience



ST. MARY'S ASSUMPTION CHURCH
Durand, Wisconsin

Recently sandblasted, tuck painted, caulked,
sealed and trim painted

that the advance stage of deterioration has necessitated costly and major repairs. In many instances in order to remove the deterioration areas it has been necessary to first sand blast the surface of these areas. Except in remote cases sand blasting will cause a great difference in the appearance of the surface and as a rule the entire exterior surfaces has to be blasted to bring about a uniform appearance.

To church committees who through past experiences feel that sand blasting is not a proper method of cleaning exterior masonry, we hasten to assure that a good sand blasting job performed by experienced mechanics with expert supervision, will bring excellent results and be well worth the money expended. Blasting properly performed by experienced mechanics and the surface properly treated thereafter (we will discuss treatment further on) will extend the life of the surface for many years and lend to the building a new natural beauty.

The proper maintenance of a building exterior should be performed in the following order:

1. Sand blast where necessary such as when the stone or brick is greatly discolored or a great amount of deterioration is present and necessitates blasting for its proper and economical removal.
2. Grout out all deteriorated and disintegrated mortar joints (through the use of pneumatic tooling to accelerate and save valuable time) and then, repoint by using a good mortar applied with a pressure gun in order to insure full joints.
3. Grout out all shrunken, dry or hardened caulking compound which has separated from stone or brick and window or door frames, and recaulk using a good grade caulking compound which will dry with a hard skin on the outside, but remain soft and pliable underneath to insure proper expansion and contraction under the most severe conditions.
4. After the completion of the foregoing, and with the brick or stone in good condition, and provided it is not badly shaded, and where it is desirable to retain the original appearance of the building, the surface should be treated with a transparent water and weather-proofing material for the purpose of preventing the penetration of moisture and atmosphere. This material prevents the rotting of the stone, brick, or mortar joints and retains the general clean appearance of the surface for a longer period of time. In the event the brick or stone are badly shaded or a color is desired other than the original color, then a good grade masonry coating tung oil, should be used (with a rubber base when available). It is also recommended that a masonry coating containing a good portion of water-proof sealer be used in order that the same results may be obtained as if a sealer were used. This will resist the elements for a long time.
5. The final step is to scrape all blistered or cracked paint from the trim and apply one or two coats of a good grade lead in oil paint or steel sash paint whichever the case may be.

In summing up our article there is one main thing to remember—the longer deterioration is allowed to con-

(Turn to next page)

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Beauty and Utility at Low Cost

Toledo Church Uses Money Saving Construction

WHAT can be sacrificed in a church building to reduce the cost of construction? This is a real problem with hundreds of churches today. They have raised funds for new buildings or additions. The amounts seemed satisfactory at the time but increasing costs have confused the situ-

ation. Churches want attractive buildings. They want efficient buildings. Just what cuts can be made which will not destroy the most desirable features?

All Saints Episcopal Church, Toledo, Ohio, now under construction, has been able to effect some interesting econom-

ies. We will leave the proof of the attractiveness of the church to the pictures on this page. Architectural beauty could have been achieved with a higher roof but there is a considerable saving through the construction of a low one.

The walls of this building are made from cinder blocks. They offer strength, and painted, can be most attractive. Savings and utility have been effected by keeping the building above ground. The costs of excavating the basement have been eliminated, as have wet and dark classrooms. The only excavation is for a small room for the hot air furnace. The heated air in this system is forced through cast iron sewer pipes which are buried under the floor. The cast iron pipes are not subject to rust.

The floor are concrete laid upon cinders and slag. The aisles will be covered with asphalt tile; under the pews the floor will have a good covering of concrete paint. The cinder walls will be painted both inside and out.

Besides offered economy in construction this building stresses some features which are now endorsed by the best authorities in church building. The elimination of the basement has already been mentioned. The church is built close to the ground. One does not need to climb stairs to reach the entrance. The building is the project of the Protestant Episcopal Diocese of Ohio which insists that any church constructed with diocesan funds must have a nave which will seat approximately 200 people. According to Dr. Donald Wunders, archdeacon of the diocese, churches smaller than this can hardly become self supporting under modern conditions. The nave of this church will seat 186, the choir gives seating for a sufficient number to bring the total to 200. The church has plenty of land area for parking and expansion. These features are most desirable.

At the present time of construction the costs of this building, less the organ and furniture, will be approximately \$42,000.

It Pays to Protect the Walls

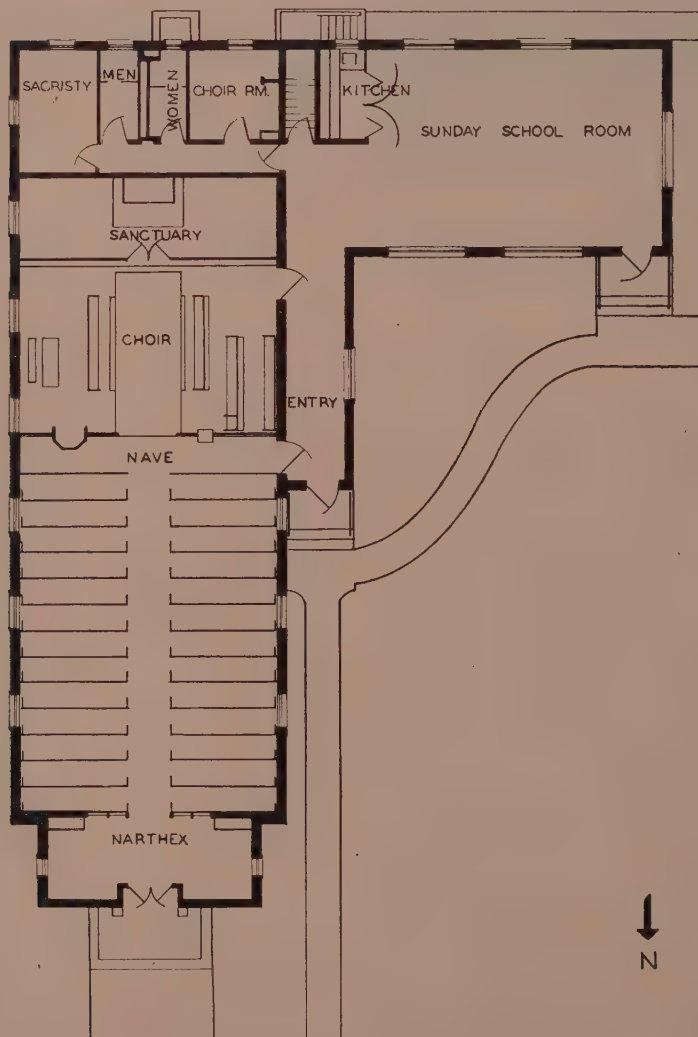
(From page 15)

tinue the more it will spread and the greater the cost will be when the time comes to finally rehabilitate the building exterior. Only qualified experienced craftsmen, under experienced and trained supervision, should be permitted to do this work. Experience in the work mean efficiency and lower cost as well as quality and a job which will last for many years.



BELLMAN, GILLETTE & RICHARDS,
ARCHITECTS & ENGINEERS, TOLEDO, OHIO

ALL SAINTS PROTESTANT EPISCOPAL CHURCH, TOLEDO, OHIO



Understanding the Nervous Breakdown

Part I — What It Is Not

by C. R. Thayer

The author of this article, like too many other ministers, was threatened with a "nervous breakdown." He immediately took precautions to avoid a collapse. His interest has led to a study and investigation of the causes and treatment of this evasive malady. His conclusions which have been well authenticated by psychiatric authorities will be published in three sections.

1) What the Nervous Breakdown Is Not; 2) What the Nervous Breakdown Is; and 3) The Treatment of the Nervous Breakdown.

STRICTLY speaking, there is no such thing as a "nervous breakdown." The term is a popular one and is used to cover almost everything from a severe psychosis to the conduct of a person who has crawled out of the wrong side of bed. It has become a catch-all for many types of behaviour and kinds of afflictions. The nearest that we can come in more exact terminology to describing what is often spoken of as "nervous breakdown" is to use the word neurosis. And it is to an understanding of the neurosis proper that we address ourselves in this paper.

In this first part of our discussion we shall attempt to clear up some of the popular misunderstandings that surround this subject. We shall examine some of the common misconceptions of the neurosis with the hope that an explanation of what it is *not* will at least clear the ground for a better understanding of what it is.

First of all, let us state that the "nervous breakdown" is not to be thought of as an accident, a sort of "bolt from the blue" or as "just one of those things." It is usually accompanied by warning signs easily discernible by those trained in such matters. In most cases it is not to be thought of as something as unpredictable and uncontrollable as an earthquake.

Speaking of earthquakes, which to many must seem the ultimate in irregularity and unpredictability, even these are coming to be better understood and are, to some slight extent, predictable. It would seem as though earthquakes are major adjustments of the earth's outer surface and that they are most likely to occur along certain "faults" or misalignments in the earth's surface. A sensitive instrument known as the seismograph is

able to record otherwise unnoticed preliminary tremors and offers some hope of at least partial prediction of these major upheavals in nature.

There is an interesting analogy here. The "nervous breakdown," like an earthquake, is often a readjustment of the personality surface caused by deep-lying "faults" or misalignments within the personality structure. And like the earthquake, it may have been "in the making" for quite a long time and have given various "preliminary tremors" unnoticed by lay folks but most significant to a trained observer. A psychiatrist could have predicted with reasonable certainty the approaching "breakdown" and could even have done much to avert or at least to mollify its more severe phases.

To be sure, there are cases of "nervous breakdown" such as those which occur in the traumatic experiences of war, sudden grief, and major accidents where there were no important preliminary signs and where the "breakdown" seems more a function of the severity of the experience than the weakness of the personality involved. But in most cases where there is no observable major stress or one to which very few people succumb, a trained psychiatrist could have predicted trouble with reasonable accuracy.

It is possible by means of psychological testing, by psychiatric interviewing and by other clinical methods to assess the liability of various individuals to "nervous breakdown." This liability is known technically as neuroticism and a person possessing this liability is spoken of as neurotic. "Neurotic" is something different from "nervous" though the two may overlap some. Many neurotic people are not nervous in the usual sense—are not easily frightened, do not have trembling hands and do not act tim-

idly. Many neurotics do not realize, let alone understand, their condition. It might be well for persons such as ministers who work under "high nervous strain" to have themselves checked not only as to blood pressure but as to neuroticism. In the former case, if he has high blood pressure, let him keep in constant touch with his physician and take various precautions lest he suffer the stroke that ever hangs over him like Damocles' sword. In the latter case, if he finds he has neurotic tendencies (as have many highly successful, gifted, likable people seemingly free from symptoms of what is popularly spoken of "nervousness") let him keep in constant touch with his psychiatrist and practice certain precepts of mental hygiene lest he suffer a "nervous stroke."

Perhaps enough has been said to indicate that the "nervous breakdown" is not to be thought of as an accident. It is not "one of those things" that hits now here, now there and who knows where next. It is no more an unpredictable event than is a stroke. In both cases, there are usually warning symptoms of some duration, observable respectively by medical practitioners and clinical psychologists or psychiatrists. And in either case serious trouble can often be mollified, delayed or even altogether averted by the use of the famous "stitch in time."

If a "nervous breakdown" is not an accident, is it then not a disease? It certainly seems like one. For its victims generally consult physicians, take medicine, feel sick, act sick, collect benefits from sickness insurance and at times enter hospitals or sanitariums. Is not the "nervous breakdown" a disease of the nervous system just as "diabetes is a disease of the pancreas? The answer in many cases is that it is not. In some cases (such as in syphilitic involvement) germs or viruses may cause damage to the nervous system of the body. But in many cases, even most cases, there is no clear evidence of impairment, inflammation or other disfunction of the physical nervous system. The actual nervous tissue of the "breakdown" victim shows no presently discernible differences under the microscope. So far as we now know many, perhaps most, cases of

"nervous breakdown" are not physically caused and do not even involve any physical impairment of the nerve-structure. In other words, in our present state of knowledge we may regard the majority as psychically caused, not physically created at all. Hence the assumption often made that "there must be poison in the system somewhere" in cases of "nervous breakdown" is usually not justified.

This understanding of the physical side (or perhaps we should say the lack of it) to a "nervous breakdown" ought to help us to dispose of another hoary error. That error consists in supposing that "nervous breakdown" is the result of "weak nerves" presumably inherited from parents or other forbears. Relative to this let us say that "weak nerves" is only a euphemism for liability to nervous difficulties or neuroticism. You do not explain a thing by giving it a name. And, as we have seen, in most cases there is no physiological difference in the nerve-tissue of "breakdown" victims that would justify the use of such a term. As for the fact (if it is indeed a fact) that "nervous trouble runs in families" it is by no means clear how much, if any, of predisposition to "breakdown" is or can be inherited.

If, however, by the use of the term "weak nerves" one has reference to the easy startle, the impatience, the general "fidgetiness," the trembling hands and the tendency to get "all worked up" over little inconveniences that are commonly spoken of as symptoms of "nervousness"—then one stands on somewhat more solid ground. For symptoms such as these are often, though by no means always, associated with liability to "nervous difficulties." Yet, as we saw a bit ago, they are not at all necessary to it.

Let us then not accept the terms "weak nerves" and "iron nerves" for anything more than they are meant to be, figures of speech. They do not correspond particularly to any presently known physiological reality.

Again, let us distinguish between the "nervous breakdown" and those who are experiencing "mental trouble." It is true that the former expression is often used, especially by relatives, to describe cases of the latter. It is further true that in the initial stages it is often quite difficult to distinguish between a neurosis and a psychosis. And there are enough border-line cases to make the distinction between these two somewhat less clear than we might wish. Nevertheless, speaking generally, a neurosis is not a psychosis and a person suffering a "nervous breakdown" is not "out of his head" or "crazy." He may do many strange

things for which even he can not always account. He may fear that he is "losing his mind" and his relatives may share in that fear. He may go to the same kind of doctor or even enter the same type of institution as "crazy people." Nevertheless he is not "out of his mind" nor is it either fair or correct to say that because no "physical cause" of his troubles can be found that "his trouble must all be in his head." As we shall see later, his troubles are real enough. But right now let us settle it clearly that there is a difference between the neurotic and the psychotic certainly in degree, if not in kind. There are similarities; but there are also differences.

We come now to the most common misunderstanding about the "nervous breakdown," that it is the result of overstrain and overwork. That a "breakdown" often, even usually, follows overwork is common observation. That overwork may and does produce physical exhaustion which accompanies and aggravates a "breakdown" is more than likely. Still we insist that overwork is far more symptom than cause. Both the overwork and the subsequent "breakdown" root in a deeper cause. Of course, Dr. Jones of First Church, now a "breakdown" victim, had a large and exacting charge. It is further true that he added to an already burdened schedule the leadership of many valuable community enterprises. It may even be true that "he burned up excessive nervous energy" (whatever that hackneyed phrase may actually mean). But why? What made him so inordinately ambitious (even in the best sense of that word) as to cause him to "burn the candle at both ends"? Why did he allow himself to be driven, or even drive himself, beyond all reasonable expectations? Even before he came to First Church when he was in a much smaller parish he "took on" more than he could really handle. Why?

Most of us have seen an electric light bulb suddenly brighten and "take on new life." At once we knew two things. One of these was that the light would soon "burn out"—the other was that there was some "short" in the filament wires within the bulb. It is not exactly true to state that the "overburning" caused the early demise of the bulb which followed shortly. Rather it was the inner maladjustment—the "short"—that caused first the overburning and then, shortly afterwards, the early demise of the bulb. So when the psychiatrist sees a man "overburning" and "going at top speed" with little opportunity and less desire for relaxation he also knows two things. He knows, first of all,

that the man is "on the toboggan" toward a quick "nervous burn-out" and he knows in the second place that the overwork and the subsequent "breakdown" are both caused by some "short" or inner maladjustment of the personality. For the overwork is no more the cause of the "breakdown" than is the cough which accompanies pneumonia the cause of that disease.

So much for some of the more common misconceptions of the "nervous breakdown" and its cause. Let us hope that this preliminary approach from the negative standpoint will make easier an understanding of what a "nervous breakdown" really is and involves as we come to a discussion of that in our next article.

ANTICIPATING SUMMER GUESTS

Cambridge Springs, Pennsylvania, is a vacation community. For many years summer guests have sought the health-giving qualities of its springs. Many of these visitors attend the community churches. James M. Regester, minister of the Presbyterian Church, does not wait until the guests arrive to extend the welcome. His church calendar for February 6 was mailed to the guests of earlier years. The message which appeared on page three of the bulletin follows:

Cambridge Springs, Penna.
February 6, 1949

Dear Friend:

Although the wintry blasts are still very much in evidence, and Mister Ground Hog (so they claim) has seen his shadow, the time will soon be upon us when nature once again will blossom forth in all her glory.

The vision of spring and summer, with the maple trees in and around Cambridge Springs, decked in all their beauty, are reassuring thoughts for these wintry days.

We of the Presbyterian Family of Cambridge Springs are wondering if possibly you are planning to sojourn to our fair town this summer? We are hoping that you will return. During your last visit, you took time to worship with us and sign the "Register Book" for our guests. We considered it a real privilege to enjoy your fellowship.

We are taking this means of inviting you to return this summer to the "Spa," and, if possible, to come and worship again. We would be most happy to welcome you to our church fellowship.

Trusting that this little greeting from our people to you finds you in the best of health, I am,

With all best wishes,

Sincerely,

James M. Regester, Pastor.

WANT A PLEASANT VACATION EXCHANGE?

See "Minister's Vacation Exchange" Department in This Issue.

The Miracle of the Bells

"IT HAPPENED last Sunday . . . one of those quiet Sabbath days . . . like a blanket the stillness of the late afternoon lay over the whole city . . . here and there a stroller taking advantage of the pleasant afternoon . . . a few children playing on the sidewalk . . . an automobile from out of town viewing the sights of the city . . . a typical Sunday afternoon . . . Six o'clock . . . high up from the steeple of St. Paul's—175 feet—came the sound of music, organ music, sent out over the air waves from the

spire . . . the stroller stopped and looked up . . . he proceeded on his way, humming along the familiar melody of the old chorale . . . a beautiful close of a beautiful Lord's Day.

"In the lobby of a downtown hotel sat a young man . . . deep in thought . . . he was reflecting upon his life of the past half year . . . a trace of the sad, the dejected in his whole demeanor . . . Suddenly there broke in upon his reflections the sound of bells . . . chimes they were . . . telling out beautiful melodies . . . familiar melodies . . . chorale tunes known from his childhood . . . 'Take My Life and Let It Be,' 'Let Us Ever Walk With Jesus,' 'Guide Me, O Thou Great Jehovah,' and 'My Maker, Be Thou Nigh,' . . . 'That's it, my old confirmation hymn. It's the answer to my prayer.' . . . He jumped up from his easy chair . . . 'I'm going to find those bells' . . . 'Just follow the sound, and you'll get there,' the clerk told him . . . he did . . . in five minutes he had come to Barr and Madison Streets . . . he tried the door. It yielded . . . silently, reverently, hat in hand, he entered . . . slowly, haltingly, he proceeded up the aisle toward the altar . . . at the chancel steps he knelt . . . all the while the organ played, softly, plaintively . . . and then from the chancel steps came the sound of sobbing, convulsive sobbing . . . there seemed no end . . . then of a sudden the penitent rose, a new look on his face, a smile in his eyes . . . he approached the organ . . . 'It's happened—a miracle' . . . 'I, a Sunday school teacher for years . . . but a renegade, a prodigal . . . not in church for six months . . . and then in the hotel lobby, those bells . . . those tunes of my childhood . . . and then my confirmation hymn . . . that did it . . . I could bear it no longer . . . I had to come . . . thank God I did . . . all is well again . . . God just gave me His personal assurance that He has forgiven . . . I heard Him . . . I know it's true . . . I'm going to write home . . . mother and dad will be happy to know! . . . And then he was gone . . . Nemo it was, for he did not identify himself . . . But as he went down the street, there was a new spring in his step and, we imagine, a new lilt in his heart, and a new song on his lips . . . the miracle of the bells . . .

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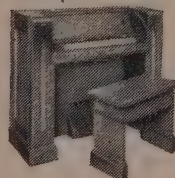
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WRITE
TO

"SING UNTO HIM
a New Song"

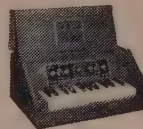
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"And as we watched him go and disappear around the corner, we could not help but think aloud 'John Bleke, if you but knew what your gift might do you would rejoice even now that your memorial in bells should yield such eternal dividends as they did in the quiet, eventide of last Sunday.'"

The above has been quoted from the bulletin of St. Paul's Church of Fort Wayne, Indiana (Dr. Paul F. Miller, pastor, and Edwin A. Nerger, assistant pastor), as reported in the Walther League Messenger for October, 1948. Schulmerich Carillonic Bells have been installed in St. Paul's Church.

The Man Behind the Hymn

Here is the Tragic Story of Joseph Scriven

by Ernest K. Emurian*

SO little is known about Joseph Scriven, author of the hymn, "What a Friend We Have in Jesus," that my family and I decided to combine business with pleasure on our vacation trip last summer, and journey to the scenes and places associated with Mr. Scriven to learn at first hand some new facts and receive added inspiration from visiting what have become 'sacred shrines' connected with his life and ministry.

Port Hope, Canada, is almost directly north of Rochester, New York, on the northern shore of Lake Ontario, in the Canadian province of the same name. Ten miles farther north, on the shores of beautiful Rice Lake, is the town of Bewdley, Ontario, where Mr. Scriven spent most of the last thirty-five years of his life. A hundred yards from the town limits, set back in a grove of tiny pine trees, is a monument to Scriven's memory, one of three such monuments erected in 1919, the one-hundredth anniversary of the poet's birth, by one of his converts and friends, D. S. K. Byrne. The second monument stands in the park adjoining the town hall in Port Hope, and the third is in the small Pengeley Cemetery at Scriven's grave, five miles beyond Bewdley, overlooking Rice Lake.

The inscription on the back of the first stone, hardly readable after the passing of only thirty years, contains this information: "Joseph Medicott Scriven, son of John Scriven and June Medicott, born Seapatrik, County Down, Ireland, September 10, 1819; B. A. degree 1842, Trinity College; Military Training at Addiscombe Military Seminary, London. Came to Canada 1844; died at J. Sackvilles, one-half mile east; Erected by one of his many friends, D. S. K. Byrne." On the other side are the three stanzas of the hymn, and these words, "Memorial to Joseph Scriven, B. A. Born September 10, 1819; Died August 10, 1886." Further notes tell of the hymn being written in 1857.

When I asked Mrs. Richard, a lifelong resident of Bewdley, if she remembered Scriven, she smiled and said, "Of course I do. When I was a little girl he often came to our home for a

meal. The townspeople took care of him, because he was very poor; but we always considered it a pleasure to entertain him in our home. He was such a devout Christian he did us more good by visiting us than we did for him by feeding him, and giving him a room for the night."

"What did he look like?" I asked, knowing that no picture of the poet has ever been found. She replied, "He had the face of an angel." Pressed for details, she told me "that he was a man of short stature, with iron-gray wavy hair, close-cropped beard, and light blue eyes that sparkled when he talked."

Later I asked another old-timer, Mr. Wilbur Barnard, whose farm adjoins the Pengeley estate, where Scriven lived as a tutor for many years, what the poet looked like. His reply was, "I was just a lad, but I remember this one thing about him: He walked closer to his Lord than any man I ever knew." It was Mr. Barnard who told us about Scriven's sweetheart, Miss Roache (niece of General Brock who won the battle of Niagara Falls). She and Mr. Scriven were engaged to be married. "They were madly in love," he said. "I remember so well seeing Mr. Scriven run up the path to our house one rainy afternoon, carrying an umbrella for his sweetheart. But she contracted tuberculosis and died. That's the reason he never left this country. He wanted to be near the place that reminded him of her."

He went on to tell us of Scriven's visits to their home, of his habit of

"preaching to everyone about the love of Jesus" and of the peculiarities that marked his declining years. He described the small funeral procession that accompanied Scriven's body on the five-mile journey from the Sackville home to the Pengeley cemetery, which he as a twelve-year-old boy witnessed from the top of a nearby beech tree.

Later, directed by Mrs. Josephine Walshim (who had visited the home as a small girl) we visited the Sackville home where Scriven was living when he penned his immortal stanzas, and took pictures of the creek in which he drowned, a scant hundred yards from the old red brick dwelling that is remarkably sturdy for its years.

Miss Rita Pengeley (whose father had employed Mr. Scriven as a private tutor for his children) lives with her brother near the historic little cemetery that has become something of a shrine. She showed us a picture of the graveyard as it looked during the poet's lifetime. At one end stood a tiny frame church building in which Scriven, a lay preacher of the Plymouth Brethren faith, preached regularly for some years. We heard of the services he conducted in the Baillieboro Baptist Church, and more of his charitable spirit which endeared him to everyone in and around Bewdley and the surrounding countryside. "Despite his poverty, the richness of his soul made him a welcome guest in every home. We always considered it an honor to have him as our guest; he did us so much good." She also



Left: Cemetery as it was during Scriven's lifetime. Right: Scriven Monument at Pengeley.

*Minister, Elm Avenue Methodist Church, Portsmouth, Virginia.

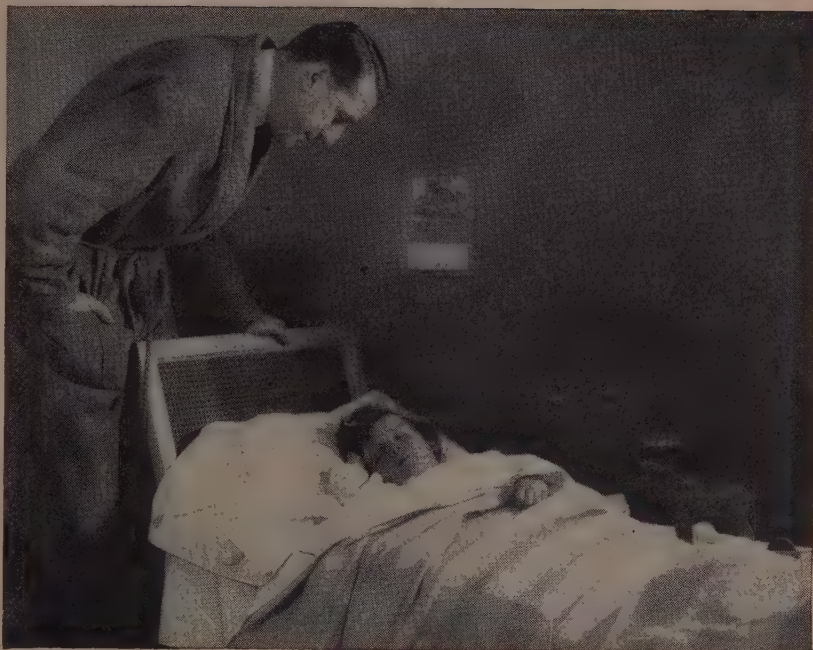
showed us a photostatic copy of the original manuscript of the hymn. Entitled "Pray Without Ceasing," and containing just two stanzas, it differed from later, revised versions, as the second stanza began with these lines:

Are we cold and unbelieving,
Cumbered with a load of care?
Here the Lord is still our refuge,
Take it to the Lord in prayer.

The town clerk of Port Hope let me read a privately published booklet, printed in 1895 by Rev. James Cleland, on the life and ministry of Joseph Scriven, now preserved in the town archives. The full account of the author's death, taken from the private papers of Mr. James Sackville, is recorded in this manuscript for the first time.

"His body was just worn down with toil, and his mind wearied with failure and disappointment in his work during past years. In the end of his days he never failed to trust God to provide for his bodily wants and to resign himself to the will of God, and to wait patiently till the Lord's time came to release him from his body and to take him home to himself. Mr. Sackville, hearing of his illness, hastened to him and found him just prostrate in mind and body. His greatest fear appeared to be lest he should do anything to dishonor God or bring reproach on the name of Christ. The one desire and prayer of his heart seemed to be expressed in the words which he was heard to speak a few days before his departure, 'I wish the Lord would take me home.' Two Scriptures I heard him repeat during the last hour I was with him: 'I am the Lord's' and 'I will never leave thee or forsake thee.' Mr. James Sackville brought him to his own house (the same house in which the hymn had been written twenty-nine years earlier)."

Mr. Sackville's own account continues the story. "We left him," he says, "about midnight. I withdrew to an adjoining room, not to sleep, but to watch and wait, and occupied myself with reading my brother's writings until about 5 o'clock in the morning. You may imagine my surprise and dismay, when, on visiting his room, I found it empty. All search failed to find any trace of the missing one, until, a little after noon, the body was discovered in water nearby, lifeless and cold in death. (This is a small shallow creek, with hardly eight inches of water, about one-hundred yards south of the Sackville home just beyond the barn.) A veil of mystery hangs over the last hours of my beloved brother's life on earth. What is known we read with humiliation to profit, the unknown we leave with him who knows



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what it is in the darkness. In his own time and way he will bring to light the hidden things of darkness and make manifest the counsel of the hearts."

It is generally believed that Mr. Scriven, delirious with a high fever, left his bed in Mr. Sackville's home seeking fresh air. Becoming dizzy, he staggered across the yard until he stumbled, exhausted, into the little creek that emptied into Rice Lake a short distance away. As Mr. Barnard described it to me, "He died on his knees in the attitude of prayer. Only he was kneeling on the bank of the creek with his head in the water."

It was Mr. James Sackville who mailed a copy of his friend's poem to a religious journal where Mr. Converse, composer of the tune, discovered it. Later the words and music were published as the last hymn in a new hymnal. The editor lived to say, "The last hymn in the book became first in the hearts of the people."

COURT AFFIRMS BAPTIST AUTHORITY LIES IN CONGREGATION

Albany, New York—A ruling by the New York State Appellate Division has thwarted an attempt by a Baptist minister to regain the pastorate of a church in Sherburne, from which he was ousted last year.

The Rev. J. Frank Ryder had sought a reversal of a decision by Justice William H. Coon of the State Supreme Court, who ruled that the congregation was the final authority on his employment.

Five justices of the Appellate Division unanimously affirmed the ruling, stating that "under the usages and customs of the Baptist Church, the authority to employ or dismiss a minister lies not in the congregation, the trustees or the deacons, but in the congregation itself."

On January 6, 1948, the congregation voted to remove Mr. Ryder as pastor, and later trustees padlocked the church to prevent his entry. The minister, who says he preaches "old time religion," called the lockout "evidence of the devil's work."

He was rehired by a small group of supporters the following June, but Justice Coon ruled the meeting illegal because insufficient notice had been given to members of the congregation.

The Appellate Division held the meeting of the minister's supporters and the subsequent services he conducted after his reinstatement by the group "were not meetings of the church nor binding upon its members." R. N. S.

"We Are a Very Large Church"

*So, Thought the Church Secretary, the Ordinary
Rules of Pastoral Friendliness Were Impossible*

by Jean Louise Smith

NOT LONG AGO my minister wrote me a letter. It came, I suppose, as the result of a casual remark made as I was paying the balance of my annual pledge in the church office. I had said to the clerk, "I'm moving out of town and want to pay up. Strange . . . I've been a member of this church for eighteen years and the only time I've been called on was when they were out to raise money. . . . Oh well, that's the penalty for belonging to a huge church, I suppose."

The efficient clerk had noted my remark. She had even looked up my "record" and found that I was a former director of religious education, a writer in the field of religious journalism and a business woman, and that I had periodically volunteered to teach in my church school. At least someone gave the minister this information so that he wrote me a personal letter.

But the letter gave me great pause and though many weeks have passed, I am still pondering the problem involved.

"You must understand," it read in effect, "that we are a very large church and it would be impossible to call on all our membership. Our large staff is already overworked. It is through our many groups that church members become acquainted."

The day before I left town, the minister's assistant called and left her card, since I was out doing errands.

On the train, still thinking about that letter, I fell into conversation with a fellow passenger who ventured, "Oh yes, my wife and I had much the same experience. We decided to join St. John's and the rector and his staff rushed us. We were called on and fussed over before we joined but after we made our pledge and settled down as bona-fide members, no one came near us."

"Perhaps we should always expect to be the aggressors," I ventured. "Maybe we should 'woo' the church instead of looking for the church to seek us out."

Like so many problems, the fault seems to lie on both sides. We do know that our church staffs, large or one-man, are overworked. We know that ministers, their assistants and directors of religious education are on

twelve to fourteen hour duty and their work is never done. I know this because I have been on the other side of the fence. In fact, I had to give up church work because my health could not stand the long and exhausting hours of service. The fault does not lie with lack of desire or comprehension on the part of church workers or ministers who strive to keep new members coming into the church and to help them make an adjustment of service to the church through active participation.

It is physically impossible for any minister or his staff to annually call on and nurse along each and every member and prospective member.

And yet the church has an obligation in this direction if it is to fulfill its purpose. Adjustment of the individual to a happy, useful and devoted service in the church of his choice is at the very core of the function of the church.

Each church has its faithful workers—those folk who, by reason of their talent, devotion and need, serve on the teaching staff and attend and participate in group meetings year after year. The church does not need to 'woo' them . . . they are, indeed, the heart of the church. When it comes to this outer fringe of membership—to the far larger group of people who take no active part but instead sit on the sidelines and complain, this faithful group can be a great help.

I am thinking, for example, how much it would have meant to me if one or two of these active, faithful folk had called and invited me to go with them to a group meeting, or had asked me to visit the church school. Simple? Every church does that, you reply. Perhaps, theoretically, but not always, unless my experience has been most irregular.

In business we attack a problem directly, face it squarely and then set to work to solve it in a practical, efficient way. Can we apply this technique to the problem of learning to know each and every church member and prospective member and of helping him find a useful place of service in the church? I believe we can.

Intelligent lay people could assist the pastor and staff in calling on the entire church membership once a year with a purpose quite apart from fund

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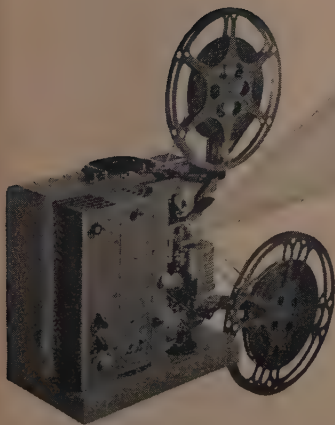
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raising. To do so, they would have to make careful plans, map out territory, divide names on the basis of a congenial and understanding approach with parents calling on other parents, professional people on other professionals. It would take considerable time and thought on the part of a central committee to work out such a plan, but it would be well worth the effort.

When these calls are made, certain vital statistics should be secured, tactfully, and as the result of guided, purposeful conversation. Each church member should have a card on which should be noted such information as his profession or business, size of family with names of each, where the children go to church school, church groups attended, hobbies, talents, abilities, education—any and all information that can be gleaned over a period of years. The point being that the personnel card grows as the church member grows, and through intelligent use of this information the individual is guided to the type of church service and group participation most congenial and useful to all concerned.

The difficulty is that the church staff and active members start out with enthusiasm to keep such records and then after a time it becomes burdensome or interest wanes. But if the church as an organism is to be constantly revitalized by new workers and new, useful, devoted members, some means must be devised to secure and keep them. Each Sunday finds men and women in the pews who have a valuable contribution to make to the life of the church and who need to make that contribution for the good of their own spiritual growth. They need to be sought out and put to work.

There are those who will react to this idea that the church can and should be more aggressive and interested in its members by saying, "It's up to each person. A Christian who comes to a church should make himself known and offer his services without expecting any attention from the minister and his staff. We shouldn't have to baby and flatter people to get them to attend church or do church work."

To that attitude, my answer is "yes, perhaps so, but just the same a person is going to be a lot happier about it if he feels both wanted and needed." The church today has many competitors: clubs, all kinds of groups and activities demand an individual's time. A warm, friendly church, no matter how large or small its membership, that knows each person as an individual and then seeks to help that person participate in the church life in which he fits best, will be a growing church. And in turn, church members will grow as they participate.

Check List for a Christian Home

by Jackson Wilcox*

National Family Week is May 1-8. Here is a good suggestion for a church emphasis.

EVERYONE who preaches, teaches or worships in a Christian church believes in Christian homes. We say that unless our homes are Christian our society cannot be. We say that the future of our faith and even of our civilization rests with the Christian home.

I have listened to many sermons and lectures that have soundly condemned non-Christian homes. The preacher or lecturer has pointed out what parents do to keep their homes from being Christian. He has listed things the people do to keep their homes pagan. And always, at the conclusion, he deplores the fact that there are so few Christian homes. At the end he pleads for more Christianity at home.

But when all of this has been said, we are still left wondering. What is a Christian home? How may I judge whether or not my own home is Christian? Of course, there have been discussions from the positive point of view. But too often our talk about Christianity in the home limits itself to negative considerations.

With these thoughts in mind we devised a little check list for a Christian home. Ten questions were brought together, each one demanding either a "yes" or "no" answer. A "yes" answer would say that in that respect the home being examined is Christian. And because a great deal of thought and prayer were given to the list, we felt that if a family could answer "yes" to all ten questions, it could—without reservation—classify itself as Christian. Where the honest answer had to be "no" is the place where improvement ought to be made toward the building of the Christian home.

Here is the ten-question check list:

(1) Before every meal do we say a grace, or ask the Lord's blessing upon the food that has been given to us?

(2) Do we take time as a family somewhere every day to read the Bible and to pray, perhaps using the devotional guide prepared for use through our church?

(3) Does our home treat Sunday as the Lord's Day—allowing nothing except sickness or unavoidable emergency to interfere with our attendance

at church and Sunday school; and is the whole day treated with the respect and the reverence due to the one day in seven especially set aside for the Lord?

(4) Is our family budget designed to include at least a consecrated tithe of one-tenth of our income set apart for the Lord's work?

(5) Is the conversation about religion and about the church constructive so that when we talk about our faith, our church, the program at our church, the leadership at our church and our friends at church we are always reverent and kind and helpful? And are we thoughtful about speaking words of praise wherever and whenever we can?

(6) Is the recreation in our home always Christian so that our family fun will lead to good habits and an honest and wholesome outlook on life?

(7) Are the radio programs and the literature which come to our home always Christian, thus barring emphasis on crime, sex, hate and drunkenness? And do we keep church and religious literature on our book shelves and reading stands?

(8) Do we abstain from keeping alcoholic beverages of any kind in our home, thus always setting a good example?

(9) Do we seek to have an evangelistic atmosphere of love, brotherhood and the Will of the Lord in everything we say and do at home?

(10) As a family, do we share together in home chores, in recreation, in evangelistic effort and in service to the Kingdom of God through our church?

This check list was incorporated into a sermon delivered on one of the family festival services in our church. At the close of the service, the ushers handed to each worshipper a mimeographed copy of the check list. On this copy, behind each question were two blank columns—one for checking "yes" and the other for checking "no." Families were urged to take the check list and make it the subject of a serious devotional and discussion period in each home that week. Each family could thus check itself, and seek the place for concentration in its improvement.

What the results of this procedure were or will be, we do not know. We felt that the questions probed inti-

*Minister, Park Baptist Church, Saint Paul, Minnesota.

mately, deeply, personally. We felt that the answers should be shared only within the family and with God.

But if the check list brought out family discussion and the realization that there were points for needed improvement, we are convinced that marvelous results will eventually show themselves. They will come to light in better, more deeply consecrated Christian homes. Consequently, they will be seen in the more rapid expansion across the face of the earth of the eternal Kingdom of God.

CHURCHMEN ASK PEOPLE BE GIVEN CHANCE TO STUDY ATLANTIC PACT

Cleveland—An appeal that the American people be given a full chance to study the North Atlantic security pact before it comes to a vote in the U.S. Senate was issued here by the National Study Conference on the Churches and World Order.

The conference also called upon the government to persist in its efforts to reach an agreement on international control of atomic energy.

It urged the United States to maintain sufficient military strength to convince Soviet Russia that she cannot impose the Communist ideology by terror and tyranny.

These were among the chief clauses approved by the delegates in voting on their final conference message.

Other points stressed in the message were:

Development of an American foreign policy that is in basic accord with the United Nations.

Conversion of the Universal Declaration of Human Rights, as approved by the U. N. General Assembly, into law at the earliest possible moment.

Ratification of the U. S. Senate of the convention on the prevention and punishment of the crime of genocide.

Ratification of final peace treaties as soon as possible to aid in strengthening the United Nations.

Liberalization of the displaced persons act to bring more refugees into this country.

Full participation in the international trade organization. R. N. S.

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April, 1949

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4. Amount of Budget (1948)_____-(1949)_____
5. Number of Contributors to Budget_____
6. Number of Members Tithing_____
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8. Purpose _____
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The Reasonableness of Immortality

*A Sermon by Clarence Edward Macartney**

Why should it be thought a thing incredible with you, that God should raise the dead?—Acts 26:8.

IT is always hard to get men to believe that which is in itself, unreasonable. Christianity does not ask for such belief. It deals, indeed, with the things that are not seen, and calls for faith, but for faith only in that which is in itself reasonable. In the midst of his defense at Caesarea before the Procurator Festus and King Agrippa and Bernice, Paul suddenly flung out this question: "Why should it be thought a thing incredible with you, that God should raise the dead?" Paul had preached as central truths of his doctrine, the resurrection of Christ and the resurrection of believers in Christ. And in the midst of his defense he pauses for a moment to remind the king of the reasonableness of this doctrine. My purpose, then, in the sermon tonight, is to point out how the hope of immortality which we have in Jesus Christ is altogether credible and reasonable because it is in keeping with the highest thoughts and desires and reflections of man's mind and man's heart.

At first the outside appearances are altogether against such a thing as a resurrection from the dead or the life to come. The rayless eye, the motionless hand, the voice quenched in the smoke of death—all on the surface seem to deny the possibility of a future life. But when we think longer and look deeper, immortality becomes credible, reasonable and necessary. What, then, are some of those things, some of those facts about human life which make the revelation of immortality in Jesus Christ, altogether credible and reasonable?

I. The Universal Thought, Instinct, and Desire for Immortality

The thought of immortality is a part of man's constitution, and an inseparable part. It is woven into the very fabric of his nature. The question then arises, How could this thought of immortality have arisen in man's mind and heart? How could it have originated in him unless there is the answering fact of immortality? One of the great arguments for the existence of God was spoken of as the On-

toological argument, or the argument from man's being. Man thinks of God, therefore, God must exist. No such idea could have entered into man's mind unless God is. That is sound reasoning. The same argument can be applied to the doctrine of immortality. How could man have so great an idea, so great a hope, if there is no corresponding reality? And still more, how could he have held it so long, and in spite of the fact that the earth is one vast cemetery—dead forests, dead animals, dead empires and systems, and dead men? In spite of the fact that man has lived surrounded by the constant reminders of mortality, he has clung to his belief in immortality. And although the generations of men have plunged like a Niagara over the falls of time into the mystery abyss of death, still man believes that his life goes on after death. This is a fact of the greatest significance. The wise man said, "Thou hast put eternity in his heart." There is no doubt that man, who is born to trouble as the sparks fly upward and whose days are as a shadow that pineth, and as a hand breadth, has the thought of eternal life in his heart.

"Here sits he shaping wings to fly;"

The desire and instinct for immortality is certainly the noblest that can animate man's mind. Here again, the question arises, how could there be this instinct and this desire for immortality if it has no correspondence with reality? Man's eye is not satisfied with seeing, his ear is not satisfied with hearing. The beast is satisfied with what he sees, with what he eats, but not man. So far as we can see God has never implanted an instinct unless he supplies the organ also for the gratification of that instinct. The bird has the instinct to fly, and wings with which to do it. The fish has the instinct to swim, and has the fins with which to do it. The bee has the instinct to secrete honey, and honey and wax are provided. There is light for the eye, there is music for the ear, there is love for the heart, and are we to think that God's plan breaks down only when we come to the highest creature of all, and in that creature the highest instinct of all, the instinct for the life to come? Were that so, then God created man only to allow him to be deceived and duped, and has en-

couraged him to expect and desire what he can never have. That would be unlike God:

My own dim life should teach me this
That life shall live forevermore;
Else earth is darkness at the core,
And dust and ashes all that is.

A woman in Germany who had no faith in immortality, in keeping with her convictions and unbelief, caused herself to be buried in a sepulcher of heavy masonry covered with a heavy slab, on which was inscribed her declaration that for her this was the end. But in some way a seed found lodgement in the mortar, and feeding upon her body, grew to be a tree that burst asunder her stone coffin. In the like manner man's instinct bursts asunder the stone coffin of all doubts and arguments with which it is sought to deny the fact and hope of immortality.

II. The Character of God

On perhaps only one occasion did Jesus directly argue for immortality and against annihilation of the spirit at death. As we have seen he always assumed and took for granted life to come and proceeded upon that basis. But there was one exception to this general plan. That was when the Sadducees came to him with the question about the woman who had been married seven times and had survived all her husbands. The Sadducees did not believe in the resurrection. That does not mean merely that they did not believe in the resurrection of the body, but, as we are told in the Book of Acts, they did not believe in any spirit or non-bodily existence. In other words, for them death was the end. In asking Jesus this question as to which one of the seven husbands would be her husband in the life to come, their purpose was to show that the whole idea of immortality was preposterous. Their crude joke is repeated in Haeckel's *Riddle of the Universe*. Haeckel wants to know what Henry VIII will do when he gets to heaven. Which one of his numerous wives, Katherine of Aragon, Anne Boleyn, Jane Seymour, Ann of Cleve, or Catherine Howard, will be his wife in heaven?

Jesus patiently, but powerfully, exposed the fallacy of the Sadducees. In the first place, he said they had a mistaken conception of the future life in making it just the continuation

*Minister, First Presbyterian Church, Pittsburgh, Pennsylvania.

of the conditions of this life. In heaven, he said, marriage, in its physical relationship, cannot exist. There they neither marry nor are given in marriage, but are as the angels of heaven. This does not mean, of course, that souls cannot be re-united and have fellowship in the life to come.

Then Christ proceeded further and took up the whole challenge of the Sadducees in their unbelief as to a future life. They claimed to be the orthodox sect, as against the Pharisees, who believed in the resurrection; and they appealed to Moses and his books as warrant for their unbelief in a future life. If death was not the end, then certainly there would have been an explicit statement about the fact of eternal life in the law of Moses. But Jesus reminds them of what God said to Moses at the bush when he called him to deliver Egypt. And this is what he said, "I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob." Christ's great comment on that word of God to Moses was this: "God is not the God of the dead, but of the living." In other words, he says that God is not the God of dead men, but of living men, and that the souls of Abraham and of Isaac and Jacob are alive.

Thus Christ bases his great argument for immortality on the character and nature of God. It is impossible to believe in God and not believe in immortality. One is just as reasonable and credible as the other. Nor can one believe in immortality and not at the same time believe in God. The honor and majesty of God are linked with man's immortality.

Thou wilt not leave us in the dust,
Thou madest man, he knows not why.
He thinks he was not made to die.
And Thou has made him; Thou art
just.

III. The Incompleteness of Life

Death always preaches to us that sermon. If it preaches the brevity and the uncertainty of life, and, as it so often and so solemnly does, that in the midst of life we are in death, it also preaches a great sermon on life's incompleteness. I care not whether it is the death of a little infant, like a flower no sooner blown than blasted, or of a man who is in the midst of his years, and in the midst of his activities, or of one who has outlived all his contemporaries, that is always the sermon: that death preaches—life is incomplete. Even for those who have had the highest talent and found great and effectual doors opened for the use and display of those talents, even they pass from us, seem to speak of the incompleteness of life.

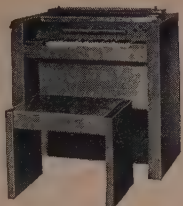
Francis Bacon has a fragment

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among his essays, *Of Fame*. At the end you read the words, "The rest was not finished." Is not that a sentiment which must be inscribed after the record of any human life, "The rest was not finished"? In Toledo in Spain I went to see the paintings of the great artist who is known to fame only by his nationality, El Greco, or the Greek. In the cathedral you see his Apostles and Saints. Some of them are just bare, unfinished sketches. He planned to finish them but death overtook him; and now you can look on just the outline of a face or a hand. Man seems to come to an end as Moses died on Nebo's lonely mountain; just on the

borders of the land which he desires to enter. He has endowments on a scale immeasurably larger than his needs in this life. He has interminable longing after a higher and a future life, which only immortality itself and the greatness of immortality can ever satisfy. One of the most striking and impressive things ever said on the subject of immortality and man's need for it was what Hortense, the daughter of Napoleon's Josephine, and the mother of Napoleon III, wrote to her son when he was for a brief time in America and when seriously ill, she did not expect to meet him again in this life: "Believe," she said,



Trinity Church, Asheville, North Carolina
Rev. J. W. Tuton, Rector

Church lighting as an art can be coordinated with church architecture as a science to improve the architecture, the general decorative effect, and at the same time help put the congregation at ease and induce attention to the service. Note, in the illustration, that (1) the Nave is lighted by lanterns giving general diffused light, (2) the choir stalls are lighted by open bottom lanterns which give excellent light downward, yet little light in the eyes of the congregation and, finally, (3) two opaque shields suspended over the Communion rail give ample and well distributed light on the Altar and in the Sanctuary generally. Send for our questionnaire and booklet, "Church Lighting Trends".

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"that certainly we shall meet again. Have faith in this consoling idea. It is too necessary not to be true."

IV. The Need for the Enactment of Justice

Man has a deep instinct for justice, and a deep belief, too, that the Judge of all the earth must do right. But here, certainly, in this world, we do not see the working out of full and complete justice. Good men are often persecuted and afflicted while evil men spread themselves like a green bay tree. Merit is often submerged and not recognized while men without talent are raised to high place. There is, of course, a law of justice and retribution at work in this world. But just enough to let us know that God judges, but not finally, in this world and that there is a judgment to come. This inner conviction as to justice lies at the foundation of all our laws, and is within the soul as a great longing. To say, then, that death is the end is to deny this great conviction as to the working out of justice. It would mean that Moses and Pharaoh, Elijah and Jezebel, John the Baptist and Herodias, Paul and Nero, the martyrs and their persecutors, Hitler and his victims, fare just the same. If, in the end, justice is to be done, then we have a faith which can endure the evil and the injustices of this world, but if death is the end of the chapter, then "chaos is come again."

V. Human Love and Affection

"The heart," Pascal says, "has reasons of its own, of which the mind knows nothing." Time is too short for affection. The human heart demands eternity. In the words of an eloquent doubter, "Life is a narrow veil between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of our unreplying dead there come no word; but in the night of death, hope sees a star and listening love can hear the rustle of a wing." Those beautiful words, although they come from the lips of a doubter, gave noble expression to the hope of the human heart.

There is no true thought of the life to come apart from human affection. Sir Edwin Arnold records the legend of the East in which it is related that King Solomon sat once upon his throne on a great mountain west of the Indus. All creatures were gathered about him and in his hand he held an emerald cup full of the water of life. The intimation had come to him that if he drank of it, he would be young forever. In order to get their

advice, Solomon called before him representatives of all created things. All advised him to drink of the cup, "Drink, O King!" live forever in immortal youth! Then Solomon inquired if all creatures were present, and learned that the dove had not yet appeared. When he asked the dove she said, "O King, if my mate died I should die, too. What good will immortal youth do you if you see everything to which you are attached perish around you?" Taught by the voice of affection, Solomon poured out, untasted, the water of endless life by himself.

After the other women had gone away, and after the two disciples had inspected the empty sepulchre and gone back to their homes, John tells us that "Mary stood without the sepulchre weeping." Forever Mary weeping at the grave is the symbol of the heart's affection and the heart's sorrow. Love finds no ray of comfort save in the hope of meeting again upon some other shore. It may be that to have loved and lost is better than to have never loved at all. But far better is it to have the faith that tells us that we have loved and not lost. The recollection of departed friends is good; but our hopes of meeting again is still better. Good is the sunset glow; but far better is the golden light of the radiant morning and the unclouded dawn. These, then, are some of the great considerations which make reasonable and credible the full revelation of eternal life beyond the grave which we have in Jesus Christ, who brought life and immortality to life in the gospel.

These intimations of immortality are: the universal thought and desire for it; the need of another world for the enactment of perfect justice; the obvious incompleteness of this life, and the invincible affection of man's heart. How shall we explain these great thoughts and desires and convictions, except on the ground of another life to come?

'Tis the divinity that stirs within us,
'Tis Heaven itself that points out an hereafter,
And intimates Eternity to man.

These considerations and facts about human life and the human heart which we have mentioned, are not, of course, the ground of our confidence in eternal life. The ground of that confidence is Jesus Christ, who himself rose triumphant from the dead and said, "I am the Resurrection and the Life." "Because I live, ye shall live also." But these are mighty intimations which render credible to our minds and hearts the announcement of eternal life in Christ.

When Columbus, drawing near to

the unknown continent, saw leaves and branches floating in the sea, he knew, although he could not see that continent, that he was drawing near to another world. So is it that in the affections and longings of his heart, in the instinct of his nature for justice, and in the shadow-like brevity and pitiful incompleteness of life, the soul of man sees portents and intimations, floating messengers, as it were, which help him to believe that beyond time's ocean, there is another world:

... A land of pure delight
Where saints immortal reign.
Infinite day excludes the night
And pleasures banish pain.

COURT BARS ELECTION OF VESTRY

Brooklyn, New York—Dr. John Howard Melish, pastor of Holy Trinity Protestant Episcopal Church here, postponed a scheduled special parish election following a Supreme Court order barring the projected election.

Purpose of the election was to give parishioners a chance to vote for a new vestry to replace nine vestrymen who had petitioned Bishop James P. DeWolfe of Long Island to remove the rector.

The Supreme Court also issued a declaratory judgment upholding the position of the church's "deposed" vestrymen.

Refusing to accept their removal as final, the nine vestrymen had applied to the court for an injunction barring the scheduled election and a declaratory judgment upholding their position.

Justice E. Ivan Rubenstein issued a temporary injunction against the election and ordered Dr. Melish and his supporters to show cause why the injunction should not be permanent.

Bishop DeWolfe recently removed Dr. Melish and his son, the Rev. William Howard Melish, assistant rector and chairman of the National Council of American-Soviet Friendship. Following the removal order the nine vestrymen were voted out of office at a special parish meeting. Then Dr. Melish scheduled a meeting to replace the nine.

The rector has refused to accept Bishop DeWolfe's ouster order, saying he would not "withdraw from this fight" so long as the majority of his parish supported him. He said the vote to oust the nine vestrymen was evidence the parish favored his retention.

R. N. S.

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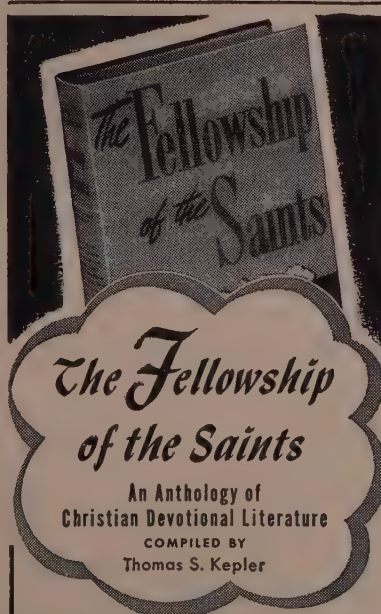
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Productive Pastures

by Hobart D. McKeehan

SERMON STARTER

He would have gone further.—St. Luke 24:28.

New Steps of Faith

IN THE gloaming of the day two disciples of Jesus walked with a Stranger, not knowing who he was. In the falling daylight they asked him to dine with them. He sat with them, broke a loaf of bread, and vanished. He was then off again on his great errand, as we must be if we would follow him. So it has been all down the ages, and so it is today if we watch the changing vision of religious ideals before our eyes. None of us, twenty years ago, could have imagined the progress made toward Christian unity in our day. It is a greater fact than the splitting of the atom; indeed it may keep the atom from splitting us. In some respects ours is the most truly religious age thus far.

A lovely story, "The Dry Wood," tells of an old priest who worked for fifty years in a gray London slum, never taking a vacation. At last, worn out, he died, but he clean forgot to shut the doors of Heaven behind him, or else deliberately left them wide open, whence a whiter light shone through. The story is a parable of the change from an egocentric religion to a self-forgetting religion. The old priest never thought of himself once, much less twice. He was so busy saving others, picking up pieces of people from the waste basket of the city, that he forgot all about himself. The story made me feel like a Christian for one whole week. It may not be perfect artistically, but it does gather up in one pair of cupped hands the pitiful fragments of the broken heart of the world. To get ourselves off our hands and into the hands of God, is the whole secret of life.

Jesus tells us plainly that he who seeks to save his life, his soul, shall lose it. But if he loses his life, loses thought of it, giving himself to the Gospel, he shall save it. Self-seeking is irreligious. The Gospel of Jesus is not a safety-first scramble, but the service of the Master. * * * No man, however pious, is saved so long as he is self-obsessed.

A second step of faith we are now learning to take is away from the idea of salvage to the truth about salvation. It is difficult to think of God engaged



Hobart D. McKeehan

in an Operation Salvage, rescuing a few in the midst of a vast and incredible divine failure. Anyone who could be content with his own private salvation, or even with the notion of a private salvation, would prove that he is not saved. Salvation is seeking that God is good, and by his grace and mercy and help becoming a part of that goodness. In the end we are saved from ourselves and from the stain of life—less by our faith in God than by his faith in us. Our faith may any moment fail, but his faith, his love, never fail, never let go. Lost things will be found at last; there is no such thing as Divine defeat.

To me the soul of all religions, and the hope of all souls, the first truth and the last, without which there is no hope for anyone, here or hereafter, is the love of God as Jesus taught it and lived it out in his own life. To put our trust in that love is the first and final wisdom of life. * * * One other step we are learning, slowly, to take from faith to faith, and that is from a religion of fear to a religion of faith and hope and love. Forms of faith change, but faith abides and grows—abides because it grows. Faith and love cast out all fear. * * *

One of the loveliest books in our language is "Religio Medici," by Sir Thomas Browne, written three hundred years ago. "I fear God, yet am not

afraid of him," he said. "I can hardly think there ever was any scared into Heaven," he adds. Else it would not be Heaven, and they would not be servants, but slaves.

The Pilgrim in the twilight will lead us, when we are willing to follow, into a religion of love, erect and unafraid, free of spirit, unconquerable in hope, with magnanimity and mercy for all souls.—Joseph Fort Newton in *The Bulletin*, Philadelphia.

Sermon Preparation

"How do you prepare your sermons?" "What are the steps one should take in the preparation of a sermon?" These, and questions of similar nature, have been asked me by readers from all sections of America. Because the questions are asked by so many men of the preaching fraternity; because they indicate a general interest on the part of ministers of all communions—and not because I lay any claim to either originality or artistry—I venture to insert here a few words about sermon construction. First, let me confess that my interest in sermonic art had its origin in my early student days and the years have served to increase rather than diminish that interest. Almost at the dawn of my ministry I edited a little book, *Great Modern Sermons*. This book proved to be the precursor in America of a goodly number of sermonic anthologies the most recent of which is Dr. Sam Nader's *Sermons for the New Age*. Some years later I made a comparative study of great preaching in England and America the results of which found a home in my book, *Anglo-American Preaching*, which, I may add, has been used in the classrooms of many theological seminaries and colleges both here and in the British Isles.

My second observation—and I must stress this point with a good deal of emphasis—is that even the greatest of pulpit craftsmen may differ widely in relation to the manner in which their sermons grow and take shape. For example, two of the greatest pulpit artists of my youth and, indeed, in the whole history of modern preaching, were John Henry Jowett and Newell Dwight Hillis. Both were masters of shining words, silken sentences, prophetic insight and poetic speech. But,

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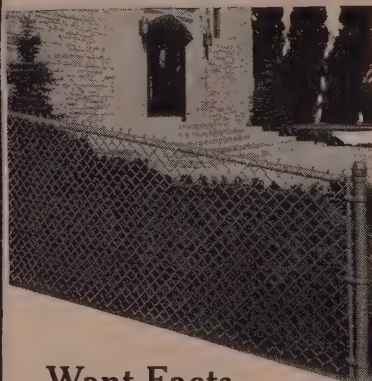
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alas, how differently they went about the actual preparation of their sermons—sermons that have taken their place in the abiding literature of the pulpit. Jowett, most methodically, built his sermons point by point, paragraph by paragraph. Beginning on Monday evening or Tuesday morning Jowett would write his introduction and, day after day, he would add to his growing sermon. Friday afternoon usually found it complete. Hillis, on the contrary, after reading everything he could find on his chosen subject, and after brooding over it for days or weeks, would rise early on Sunday morning and carry his ink-wet notes or manuscript directly into Plymouth Church pulpit. Which of these very different methods would be best—if, indeed, either would be best—for any particular reader of these words it would be impossible to say. The method of Jowett would at least assure him that he had a sermon ready when Sunday morning arrived. The method of Hillis, on the contrary, might miss fire. Information and inspiration might not meet and blend as they should during those creative hours on Sunday morning.

Returning to a consideration of my own method of sermon preparation, really a matter of which I was not very conscious until my questioning correspondents forced me to become somewhat introspective and observant, I would say that the whole matter seems to fall into five parts. This is true of not all, but of most of my sermon preparation. These five parts, or steps, are, in order: anticipation, preparation, incubation, verification and inspiration. Perhaps a few words of explanation will not be amiss.

1. Anticipation. I like to anticipate sermons and lectures as far in advance as possible. I like to choose texts, themes, ideas and ideals—the things of which I should like to speak—at least some weeks before the time for their delivery. At the moment, for example, I am thinking of the possibilities of a series of lectures dealing with the Parable of the Prodigal Son for delivery at a conference of ministers next August.

2. Preparation. Of this little need be said save that a man, in preparing a sermon, will read everything relevant to his subject to which he has access and for which he has time. And, above all, he will do his own thinking about it.

3. Incubation. Having chosen a theme I like to nurture it, nestling it within the warmth of my heart and the little light of my mind. In a word, to brood upon it, even though much, if not most of the brooding takes place in my subconscious mind.

4. Verification. This is only another

name for honesty. It means checking up and making sure. And for myself, at least, it means that quotations shall be read with exactness. I do not trust to memory.

5. Inspiration. By this I mean the season, however brief, in which the mind is clear, the heart attuned, the heavens open. It is the luminous hour—the hour of final, creative composition.

POETIC WINDOWS

Invocation

From the point of Light within the
Mind of God

Let light stream forth into the minds
of men.

Let light descend on Earth.

From the point of Love within the
Heart of God

Let love stream forth into the hearts
of men.

May Christ return to Earth.

From the centre where the Will of God
is known

Let purpose guide the little wills of
men—

The purpose which the Master
knows and serves.

From the centre which we call the race
of men

Let the Plan of Love and Light work
out.

And may it seal the door where
evil dwells.

Let Light and Love and Power restore
the Plan on Earth.

Thoughts After Lighting a Fire

When to this fire I held a taper
First flared the impressionable paper;
I watched the paper, as I stood,
Kindle the more enduring wood;
And from the wood a vanguard stole
To set alight the steadfast coal.

So, when I love, the first afire
Is body with its quick desire;
Then in a little while I find
The flame has crept into my mind—
Till steadily, sweetly burns the whole
Bright conflagration of my soul.—Jan
Struther in *A Pocketful of Pebbles*

Springtime

Lord, now that spring is in the world,
And every tulip is a cup
Filled with the wine of thy great love,
Lift Thou me up.

Raise Thou my heart as flowers arise
To greet the glory of Thy day,
With soul as clean as lilies are, and
white as they.

Let me not fear the darkness now,
Since Life and Light break through
Thy tomb;

Teach me that doubts no more oppress,
No more consume.

Show me that Thou art April, Lord,
And Thou the flowers and the grass;

Then, when awake the soft spring
winds,
I'll hear Thee pass.

Little Love Songs

I thought it was lilacs and laughter I
loved * * *

Faint music * * * and gossamer lace,
The wail of the wind and a violet dusk;
Slim fingers of rain on my fate.

I thought it was noon-misted gardens
I loved;
The dawn with its color-mad skies;
The slant of late sunlight * * * and wild
geese flying south;
Deep voices * * * a baby's blue eyes.

I thought it was snow on a hilltop I
loved * * *
And low-hanging stars * * * twi-
light's hue;
I thought it was all of these things that
I loved;
But all of the time it was — you.
—Madeleine Moschenross

Meditation

This is the truth that passeth under-
standing;
This is the joy to all forever free;
Life springs from death, and shatters
every fetter,
And winter yields to spring eternally.
—R. T. Weston

Immortal Love

We shall pass into the twilight;
Perchance to wake to the dawn of an-
other world.
But love shall stay,
And his finger-marks shall not be
erased.—Kahlil Gibran

Life and Love

Life is only traveling,
Love the journey's end

SELECTED PROSE

Going Home

God gave a message that should come
down through the years to reach even
the men of this homeless age. God who
is man's strength in time of stress is
the God who waits to end man's loneli-
ness and bring him home. There is a
churchyard in the south of England
where the gravestones are old and worn.
Much of the record of man's life in the
village has passed away. One ancient
head-stone is so defaced that we do not
know even the name of the one whose
precious dust was laid to rest in that
quiet earth. As one's eyes rove over
the worn stone, they come at last to a
single line which may still be clearly
read. It says, "Gone away with a
Friend." That ended our regret. It did
not really matter that we could not read
the name.—Leslie F. Church in *And
Here a Rainbow*

Universal Christianity

Christians are not an isolated people,
living with a cultural chasm between
themselves and other people. They
have always lived in contact with non-
Christian cultures and, indeed, have
been more receptive to outside influ-
ences than any other of the great relig-
ious communities. The formal theology
of Christianity came into being with
the assimilation of Greek philosophy,
to which the juristic conceptions of
Rome were soon added; during the
Middle Ages it received some infiltra-
tions from Arabian thought; at the
Renaissance it sat again at the feet of



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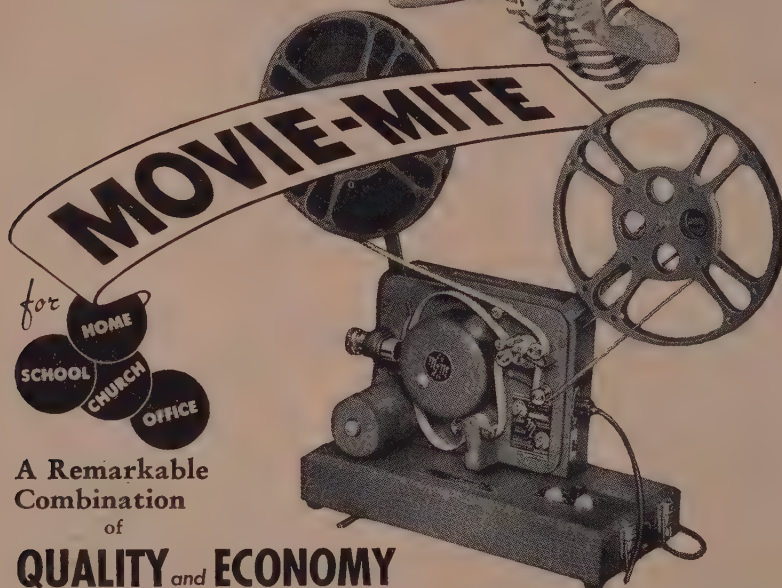
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Greek and Roman masters; in the eighteenth and nineteenth centuries it began to learn perplexing lessons in the school of natural science, and also in the nineteenth century, with the opening up of the cultures of the East and the awakening of sympathetic attention to the literatures of all peoples, it inaugurated for itself that liberal gleanings from the wisdom of the ages which is still going on unabated. In all this it has followed a sound instinct. A religion can more fairly lay claim to universality when it holds its original revelation not as complete but only as fundamental and therefore as susceptible of enlargement and clarification through widening experience and cumulative reflection. * * * It is thus that the Gospel of a Nazarene has become a cosmopolitan philosophy, thus that a small collection of incidents and aphorisms and parables has broadened out into a system with universal experience as its content, and universal reason as its form.—T. E. Jessop in *Law and Love*; Epworth Press, London

Church Unity

The Christian must be loyal to Christ. On this point all are agreed. On this basis the Roman Catholic cannot compromise the issue of the Papacy, or many Anglicans that of apostolic succession, or the Baptist the unquestioned method of Baptism in the New Testament, or the Congregationalist the principle of freedom. It does not seem possible that these differences can be resolved as a result of the research of scholars in the field of the New Testament and the Apostolic Age. After all the study, the positions are maintained as before. The answer can only be found in an over-powering experience of the Holy Spirit. As a result there would be penitence for prejudice and the creation of a will to make the Church indeed the Body of Christ. In this as in other matters the difficulty is that we dare not trust ourselves to the guidance of God. As a matter of fact there is excellent historical precedent. The differences between the disciples of St. Paul and St. Peter were not small. The Jewish law had come as a covenant with God from the long and sacred past. To break with that tradition was a daring adventure. Yet there can be no question that the victory of the Pauline group made possible the future life of the Church. That decision made the difference between a Jewish sect and the Christian Church.—H. K. Sherrill in *The Christian Ministry in Our Time*

Mysticism

Mysticism as a philosophy will not satisfy anti-intellectualists or pragma-



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tists or sceptics or agnostics or materialists or those who take Time so seriously as to put God inside it. It is a philosophy of absolutism, which offers an experimental proof of itself. The proof is terribly hard, because it requires the dedication of the whole life to an end which is not visible when we begin to climb. Our world must change again and again, and we with and in it. The pearl of great price is there, and within our reach; but we must give all that we have and are to win it.—W. R. Inge in *Mysticism in Religion*

A Modernized St. Paul

To the Man of Macedonia:

Doubtless you will recall the invitation you extended to me to come over to Macedonia and help the people of that section.

You will pardon me for saying that I am somewhat surprised that you should seriously expect a man of my standing in the community to accept a call on such meagre information.

There are a number of things I would like to know before giving my decision:

First I would like to know if Macedonia is a circuit or station. There is

(Turn to next page)

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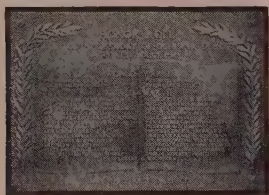


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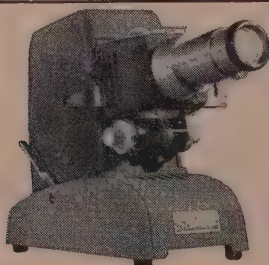
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Losers Weepers; Finders Keepers

A Sermon to Children

by *Henry H. Schooley**

WHEN I was a young boy we used to have a ditty which went —“Losers weepers; finders keepers.” I have no doubt but what you boys and girls are still repeating that saying today. By which, of course, we mean that should our friend Jacky lose his prized jack knife and we were to find it, we would have the right to keep it. Or if our friend Mary were to lose her beautiful ring and we should find it, we could claim it as our own. Now, obviously, boys and girls, that is not honesty. Indeed, it can become sheer dishonesty, if we have any way of knowing at all to whom a thing may belong that we have found. Such a childish saying as “Losers weepers; finders keepers” will teach us to grab instead of give. When someone has lost something dear to them, we should be so kind as to want to help them find it. And if we succeed in doing so, just the joy that we bring to that person should be its own reward.

And so this morning, I would not have you remember or even say that old ditty; for just the saying of a thing, you know, leads us to believe in it, and once we believe in a thing we are most apt to do it. Instead I would have you remember and take to heart

*Pastor, Church of the Mediator, Providence, Rhode Island.

a famous saying by Benjamin Franklin: “Honesty is the best policy.” It is the best policy not only because it makes us do right, but it also makes everyone else feel right.

Last fall, an eleven-year-old boy from Medford, Massachusetts, by the name of Freddy Doheny found a woman's pocketbook containing \$1200. Now Freddy had been so taught to believe that “honesty is the best policy” that he even refused to take a nickel of that money to notify the police of what he had found. Instead he borrowed from his elder brother the five cents with which to call the police. To be sure it didn't take the police long to contact the person who had lost such a large amount of money. The first thought of the loser of that pocketbook was to see if any of the money was missing; but when she found that everything was just as she had lost it, her second and prompt inquiry was to see the boy who had found it and returned it. So Freddy Doheny was brought before Mrs. Mary Thomann, the owner of the pocketbook, who with a ring of cheer and gratitude in her voice gave Freddy enough money to buy himself one of the best bicycles that could be had. Yes, “Honesty is the best policy.” Believe it now and you will practice it tomorrow.

Productive Pastures

(From page 35)

another item that was overlooked in your brief and somewhat sudden invitation: no mention was made of the salary I may receive. I have been through a long and expensive course of training. In fact I may state, with reasonable pride, that I am a Sanhedrin man—the only one in the ministry today. Kindly get the Macedonian brethren together and see what you can do in the way of salary.

You have told me nothing about Macedonia beyond the mere implication that the place needs help. What are the social advantages? Is the church well organized? I recently had a fine offer to return to Damascus at an increase in salary, and I am told I made a very favorable impression on the church at Jerusalem. For recommendation write the Reverend Simon Peter, D.D. at Jerusalem.

I will say that I am a first class mixer and especially strong on argumentative preaching. If I accept the call I must stipulate for two months' vacation and the right to make an occasional lecture. My lecture “Over the Wall in a Basket” is worth two drachmas of any man's money.

Sincerely yours,

Paul.—From Monday Mornings

BOOKISH BREVITIES

I think there can be no doubt about it—that the finest thing of its kind in the English tongue is *The Children's Story Bible*, by Harold Begbie. It is a story book, a song book, a treasury of religious art, a fountain of knowledge and a source of inspiration. Here are seventy-five of the best-loved stories of the Bible. Here are one hundred illustrations, drawings and pictures by eminent artists, many of them in color, together with many of the age-old fav-

orites about hymns and carols. And, above all, here is the unique literary genius of Harold Begbie at its best. For the preacher and teacher, the church school library, and for every home in which there are children this is a glorious book (The Grolier Society, Inc., New York; \$3.95) * * * Ernest F. Scott, one of the most eminent of living New Testament scholars, has crowned his literary efforts with a volume of penetrating studies entitled *The Purpose of the Gospels*. In this volume Dr. Scott seeks to answer the question: Why were the several Gospels written? One of the most interesting features of the author's mature conclusions is in relation to the Fourth Gospel. In recent years it has been rather customary among New Testament scholars to assume that (1) the Fourth Gospel, in comparison with the synoptics, is abstract, mystical and symbolical and, therefore, of rather questionable historicity and, (2) that the Fourth Gospel was written long after the other Gospels. Dr. Scott argues that the Gospel of "John the Theologian," as the early Church called him, was not only true to the facts upon which the synoptics were based but that, in addition, the author had knowledge of Jesus beyond that of—or, at least, beyond that employed by, the other Gospel writers. And in relation to the idea that the Fourth Gospel was written long after the other Gospels, Dr. Scott says: "No doubt is any longer possible that the Fourth Gospel was written very shortly after the others, and was accepted along with them as genuine history" (p. 110). This means that the place of this Gospel is not with the theological writings of the early church but with the generally accredited Gospels. Serious Bible students will be delighted with this book (Charles Scribner's Sons; \$2.50) * * * *Civilization and Religious Values*, by H. D. A. Major, represents the Hibbert Lectures delivered at the universities of Cambridge, Manchester and Bristol. Dr. Major is one of the comparatively few surviving theological liberals. With great erudition he traces the religious factor in the making of Western civilization and considers religion as "the inner side of civilization." True to type the Master of Ripon Hall makes his appeal for a return to the "Religion of Jesus," but points out that, to make this religion real and regnant in modern life two influential classes who are at present sharply separated from each other must be won. They are the Scientific Humanists and the Dogmatic Traditionalists. This is a searching and stimulating book. It will suggest many interesting, many true, and many debatable things. Moreover it will dem-

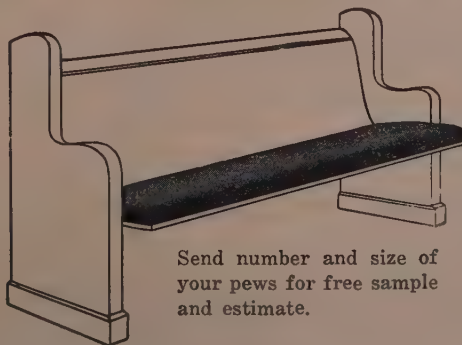
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be to you.
As the Father
hath sent me,
I also send you."

St. John 20:21



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onstrate that, on essentials, liberals and eschatologists are really united. Ministers will do well to study this book (Macmillan; \$2.) * * * *The Church's Ministry in Our Time*, by Henry Knox Sherrill, represents the latest addition to the Lyman Beecher Lectures at Yale University. Bishop Sherrill raises the question, Are we witnessing the death of a civilization, or the birth-pangs of a new society? Realistic, but by no means fatalistic, he writes with candor and clarity. The book is much more a diagnosis of the ills of the world to which we must preach than it is a study of the message and method of preaching. Perhaps the one emphasis of the author—the emphatic plea, I should say—is for the preacher to be a better pastor. The background, as evidenced by quotations and illustration, is largely Episcopalian (Charles Scribner's Sons; \$2.) * * * *Understanding Christianity*, by Edgar M. McKown and Carl J. Scherzer, is an uncommonly fine attempt to make known to students some of the great essentials of our Christian heritage. Biblical, thoughtful, and well-arranged, the chapters of this book will serve well for class study, and equally well for private reading. Especially fine are the chapters dealing with prayer and the church (The Ronald Press Company; \$2.50) * * * He had promised her that, if she should die, he would sing for her and sing to her—and he did. "The night of the wake was still and windless—such a night for singing had never been before. She was laid out in her blue Child o' Mary cloak and white veil. She looked contented. Small wonder that, since the stones of the road know that a woman dying out of childbirth is certain sure of Glory. By some means it had become public property that Milo was going to sing. Milo drank but he didn't get drunk. Out in the village the people who had remained at home to mind the houses kept coming to the doors to watch Burke's casement windows. The windows were open, and the watchers could see the mourners passing and re-passing in the lighted wake-room. About half-past ten Milo came into the wake-room and, standing with his awkward hands more or less by his side, began to sing:

'I'll take you home again, Kathleen,
Across the ocean, wild and wide,
To where your heart has ever been,
Since first you were my bonnie bride'

* * * So divorced from his song was the singer that his voice took on a body of its own. It told the people how to be beautiful though ugly, how to be rich though poor, how to be happy though sad, how to be young though old." Such

(Turn to page 42)

God's Lonely Man

The Work of the Minister of Christ Is Still a Lonely Task

by Hendrick A. Van Dyke*

TO be lonely is an experience that, sooner or later, comes to every minister. The nature of his work is such that he often feels cut off and apart from the every-day world of his contemporaries. The language he speaks concerns things not immediately necessary to the intense bent of the man on the street. On the surface he is not dealing in the coin of the realm.

Rather is his message one from the "beyond." As hard as he may try to make his words meaningful to this age of materialism, they nevertheless often seem to fall on deaf ears. No one will pause to hear his story. A wave of loneliness creeps over him. He becomes a voice crying in the wilderness. He is God's lonely man.

The cause of this devastating experience is due to loss of perspective. Such waves of despair usually come when he has lost the long view. Having become wrapped up in things earthly, his eyes have dropped to the immediate present, the temporal here and now. His circle of horizon shrinks to strangulation proportions. He no longer sees life whole.

The remedy lies in recapturing God's horizons. For this purpose was our text written. Having led us through the eleventh chapter of the Epistle to the Hebrews, where one by one we met the men of faith of all ages, the Holy Spirit, through the printed page now lifts each one of us bodily and sets us in the midst of this cloud of witnesses, God's lonely men of other generations. In so doing he lifts our eyes from the present, the here and now, and causes them to feast upon the vast sweeps of God's redemptive history, a history carried forth through the lives of other lonely men of faith. Thus, lifted from things of earth and caught up for a moment into that goodly fellowship of the prophets, the men of God's history, the lonely man loses his sense of aloneness. In its place he finds the warm fellowship of the prophets and apostles and saints of all time. His earthly loneliness disappears in the midst of the "cloud of witnesses."

We who have come to this point in time have seen even more added to

the fellowship. The trail has continued down to this day. Through the dimness of earth can be traced a thin line, never broken; the invisible church made up of men of the centuries who in spite of their loneliness, lived by faith and carried forth the glad tidings of the redeeming grace of God in Christ.

Oh where are kings and empires now
Of old that went and came?
But, Lord Thy church is praying yet,
A thousand years the same.

Not the least of these builders of the church invisible was a poor unlearned shoe cobbler living in a remote village in Germany in the late sixteenth century. Jacob Boeheme was one of God's lonely men. His hands were engaged in an earthly task, making and mending the boots of the villagers of Gorlitz, but his heart was restless after God. Like another Jacob, this man also wrestled with God. "... with great stress and onset," he says in his first book, *The Aurora*, "... I lifted my whole heart and mind and will and resolution to wrestle with the love and mercy of God, and not to give over unless he blessed me ... suddenly my spirit did break through the gate ... and suddenly (I) saw through all, and in all created things, ... I knew God."

Such was the high experience of the shoe cobbler of Gorlitz. The villagers stopped to have Jacob Boeheme mend their boots. But for such things of the spirit as Jacob Boeheme would speak they had no ear. Jacob Boeheme was alone with his inner heart. No one would listen to his story. He was one of God's lonely men.

Yet he was not alone. For his restless heart led him to find rest in God. And finding rest in God, he found the warmth and fellowship of the untarnishing chain of God's history. His later book, *The Way to Christ*, testifies to his membership in the church invisible. All who read its pages "feel their hearts warmed within" as he speaks of the things of the Lord. A lonely man of God, a voice crying in the wilderness? Yes, from the perspective of the "here and now." But not alone when we see him through the eyes of God's love and purpose in this world. He has become a part of

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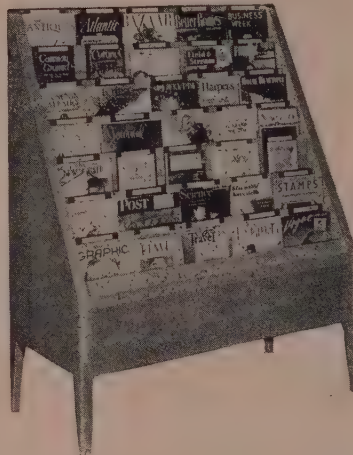


Illustration courtesy of Ralph A. Felton, author of "The Home of the Country Pastor"
Magazine Rack Keeps Order in Study

that cloud. Your loneliness will disappear when you, too, see yourself in God's horizon, a part of that cloud. Then you need no longer be lonely.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which does so easily beset us, and run the race with patience, looking to Jesus the author and finisher of our faith.

II.

The living word of God, having given new perspective to our spiritual eyes, now entreates us to lay aside that thing which would draw our eyes from God and down to earth again. He calls this a weight, a besetting sin. Now whatever you might personally interpret this besetting sin to be, of this you may be sure. As a minister not the least of the besetting sins you face is this thing called earthiness.

We fear criticism. We are afraid that should we allow ourselves to become too concerned with things spiritual we might be accused of being otherworldly, visionary, head in the clouds. In a compensatory reaction we tend to indulge in the opposite extreme. We become earthly. We measure results, or would like to, by the standards of the world. We become primarily interested in budgets, statistics, memberships. We try to impress the world without acumen.

Now, whereas these things in themselves might be judged worthy and necessary to the well being of the church, nevertheless when they become the chief intent of our ministry then we stand to lose the God view. We lose our very stock in trade. Our *raison d'être* lies in such intangibles as faith, hope, love and the living word of God. Our besetting sin is to

set these intangibles aside and seek after the tangibles of life. In a fevered effort to avoid the criticism of the world we seek security in these things of earth. Rather should we find shelter in the presence of our God.

We have seen this besetting sin at work in our churches. In a vainglory attempt to impress the world with numbers, church membership often becomes meaningless. Instead of leading men, one by one, to the feet of our Lord, we seek to encompass great numbers within our folds. This is often done with no regard to personal commitment to discipleship to the Lord. Eleven committed disciples were of infinite more value to our Lord than a whole multitude of "patrons." Our churches need more disciples, less "camp followers."

Another manifestation of our besetting sin lies in the attempt to overcome our loneliness by mixing with the world. Stripping our message of everything that might offend the contemporary mind we end up preaching a "Milk and Water" edition of what was supposed to be the most thrilling and earth shaking bit of news reporting ever proclaimed. Our sermons become generalized to the point of triviality. "Play it safe" becomes our motto. Thus do we vainly try to become a "hail fellow well met." We try to become one of the world.

But sad and miserable is the man of God who has pursued this course. Being all things to all people to have virtue when the purpose of such endeavor is to selfishly overcome loneliness instead of bringing men to Christ. Try as we may, we ministers cannot escape that divine pull that ever testifies to our inner man that although we are in this world we are not of it. Trying to become of the world only ends in a certain miserableness not unlike the prodigal in a far country.

The besetting sin which so weighs us down is this attempt to see heaven through the eyes of earth. Rather, eyes to see earth through heaven must be our plea. Thus alone will we overcome our loneliness. Not by becoming more of earth, but through the warm fellowship which comes from the things of God's horizons.

Wherefore seeing we also are encompassed about by so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us and, running with patience the race set before us, look to Jesus.

III.

If the besetting sin of earthliness keeps us from the fellowship of the men of God of the ages, then it is this

last portion of our text, this "looking to Jesus" which ushers us into the goodly fellowship. Of all the myriads of "faiths"—objects of trust and obedience that the world offers as preaching material, the author here singles out the one true source of the faith we preach. We are to look to Jesus as the author, the pioneer, the finisher, the perfecter of the faith. The binding element which makes us one with the prophets and apostles of all ages is this Christ-centered preaching; proclaiming the unsearchable riches of Christ, looking to Jesus.

This was the secret of the early church. Their dynamic preaching and living made such powerful impact upon society that they were accused of "turning the world upside-down." Unfortunately the church today cannot be so accused. In the early years of his ministry, Henry Ward Beecher, feeling the "chariot wheels dragging," determined to delve into New Testament and early church history to search out and, if possible, recapture the secret of its dynamic. His findings were vital. The early church was a living, vital thing because its message concerned an event that had happened and was happening every day. This was not a static system of philosophy; not a new speculative musing, but an event. The Christ who had been crucified had also risen. And even more this same Christ had shown himself in all his resurrection power to certain disciples and was even now making his spiritual presence evident to them in their everyday lives. The Christ was in their midst in a life filling fullness of the spirit never before known in the experience of men. The living presence of the crucified and risen one was the *dynamis* of the early church. They lived every moment of their lives looking to Jesus.

Would that we had this power in our midst in all its fullness today. The need of this world and this generation is to be "turned upside-down." God could accomplish this through his church. Such revolution of thought and life will come when "look to Jesus" becomes the resounding theme.

While such preaching would be the open door for new life in our churches, for the preacher Christ-centered preaching would become the "open sesame" to the fellowship of the ages, the cloud of witnesses. Looking to Jesus is the link which binds us to that gleaming chain of God's divine history.

None other Lamb, none other name,
None other hope, in heaven or earth
or sea.
None other hiding place from sin and
shame.
None beside Thee.



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We might be surprised at the response such preaching would draw from the man in the pew. Have we not often skirted this element, shall we call it the mystical, the presence of the Christ in everyday life? Conceded that the mystical factor in religion has been the source of much evil in the history of the church, nevertheless, the true mysticism, the Living Presence, is and ever has been the life blood of the gospel message. All the while we try to avoid this element, that layman or young person in the pew, deep within, is longing to be told a sure and living word about the liv-

ing Christ. Beneath the surface apathy lies a restless heart seeking rest in God.

An early issue of *Theology Today* (January, 1945) contained an article entitled "A Layman's Plea for a Life of Devotion." The writer, who signed himself A. Human, pleads for this devotional element in the Christian life and message. "May I here make a suggestion to our pastors?" he says. "It is that we need sermons for our hearts more than our heads, and that we really are hungry for something deeper. Beneath our seeming indifference we really want to be led to



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worship God in spirit and we are asking you to lead us in and to a life of devotion."

Is this not a modern "sirs, we would see Jesus"? Could it be that beneath the outward sophistication and indifference that characterizes the faces we see of a Lord's day morning there lies a deep and unsatiable hunger which will be satisfied only when their eyes are focused on the living God, revealed to us in the face of our Lord and Saviour, Jesus Christ; a new looking to Jesus? If the testimony of the living church throughout the ages can be judged worthy the answer is unequivocally yes.

Now this is what the spirit of God is saying to us through this text. This Christ-centered, looking to Jesus, preaching is the gateway through which we must pass if we would become one of that goodly fellowship of the cloud of witnesses. If I be lifted up—if your preaching has as its center purpose to lift up the Son of God before the eyes of men, that they may look upon him and be healed, then we have the promise that he will draw all men unto himself and that you and I as his ambassadors will be made one with all the prophets and saints and apostles of history, the cloud of witnesses.

Just so much as we make Christ the center of our message, just so much will we feel compassed about by the cloud of witnesses. Just so much as we neglect this core in our messages, allowing things of earth to push it aside, just so much will our horizons shrink. We will lose our God perspective. We will be lonely men.

Voices crying in the wilderness? God's lonely men?

Yes... from the eyes of earth... Yet we are not alone...

Wherefore seeing that we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us, looking to Jesus the author and finisher of our faith.

Bookish Brevities

(From page 38)

is a sample of the stories told by Ireland's young genius in prose, Bryan MacMahon. It is from his new book, *The Lion Tamer*, by means of which he is elevated to the first rank of Irish story-tellers. And, of course, the Irish have no close competitors in story-telling, and MacMahon's prose is rich with color. For many reasons you are going to treasure *The Lion Tamer* (Dutton and Company; \$2.75).

Send the Light

A Dramatic Missionary Appeal

Arranged by Marion C. H. Ebersole*

A dramatic service of worship to follow an appeal for funds for missionary work, based on poems found in *Bees in Amber* by John Oxenham.

The room is in darkness except for an altar candle and the necessary lights at organ and reading desk.

A reader in choir gown (or similar garb) stands at the desk.

A second reader remains at the back throughout the service. She will need a flashlight for reading.

At the back of the room are four groups of women (three or more in each) in loose fitting gowns—similar to choir gowns, though preferably not dark—in four different colors if possible: cold blue or gray for north, deep green for south, yellow for east and orange for west. They hold lighted candles.

Four women in street dress, holding unlit candles, sit in the front pew. Other members of the society may sit at the back with unlit candles representing those now in darkness, or/and many unlit candles may be placed in window sills.

The service starts by music on the ORGAN: Send Out Thy Light! (Gounod)

FIRST READER (at reading desk):

I hear the voices calling, calling,
Calling out of the night—

GROUP (in chorus from back of room):

O, you who live in the Light of Life,

Bring us the Light!

LOW VOICE (from the group):

We are bound in the chains of darkness,

Our eyes received no light,

O, you who have never been bound or blind,

Bring us the Light!

HIGH VOICE (from the group):

We live amid turmoil and horror,

Where might is the only right,

O, you to whom life is liberty,

Bring us the Light!

MEDIUM VOICE (from the group):

We stand in the ashes of ruin,

We are ready to fight the fight,

O, you whose feet are firm on the Rock,

Send us the Light!

GROUP (in chorus):

You cannot—you shall not forget us,

Out here in the darkest night;

O, you who live in the Light of Life,

Bring us the Light!

FIRST READER (at desk):

And Jesus came, saying, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe whatsoever things I have commanded you: and lo, I am with you always."

CHOIR: Send Out Thy Light! (Gounod)

FIRST READER:

From North and South and East and West, They come!

The sorely tried, the much oppressed,

Their Faith and Love to manifest, they come!

They come to tell of work well done,

They come to tell of Kingdoms won,

To worship at the Great White Throne, they come!

In a noble consecration, with a sound of jubilation, they come!

Through tribulations and distress, They come!

Through perils and great bitterness,

Through persecutions pitiless, They come!

They come by paths the martyrs trod,

They come from underneath the rod,

Climbing through darkness up to God, They come!

Out of a mighty tribulation, with a sound of jubilation, They come!

From every land beneath the sun, They come!

To tell of mighty victories won; Unto the Father through the Son, They come!

They come—the victors in the fight,

They come—the blind restored to sight,

From deepest Darkness into Light, They come!

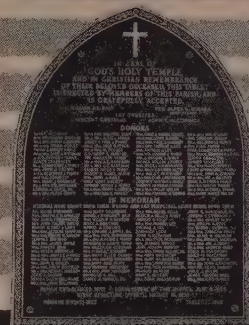
In a holy exaltation, with a sound of jubilation, They come!

(North, south, east and west groups with lighted candles begin to come slowly towards the altar, from different directions if possible. They should reach about midway at the close of the foregoing poem. Then the north group continues the reading, one or all three in chorus.)

(Turn to next page)

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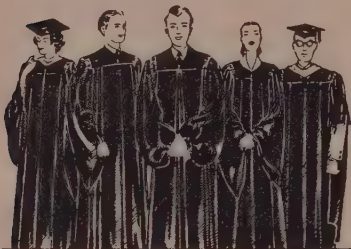
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*Mrs. Charles D. Ebersole, whose husband is pastor of the Congregational Church, Osseo, Wisconsin. The poems of John Oxenham used in this program will be found in his book, "Bees in Amber," published by the American Tract Society. The material is used through special permission of the publisher.

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- THE CHURCH LAWYER -

Approximating Testator's Desires

by *Arthur L. H. Street*

WE have another court decision illustrating the rule of law—technically known as the “*cy pres* doctrine”—that, where it becomes impossible to execute a charitable trust created by a deed or will, the courts will permit some departure from the strict terms of the instrument if convinced that it will be in line with what the creator of the trust probably would have authorized had he foreseen what was to happen. Usually, this question bobs up under a will when an heir stands to gain personally if the trust be declared void.

In 1929 Frank Dillenback died in northern New York, leaving a will which gave \$1,500 in trust, the income to be used toward paying the annual salary of the “Pastor of the Chaumont Methodist Episcopal Church.” In 1941, the congregation voted to unite with a Presbyterian congregation in the same village. There was no formal legal merger, but the Con-

ference declared the Methodist church closed and disposed of its assets, and “a substantial number” of the members became members of the Presbyterian church. Two of them became trustees of the latter organization.

The Surrogate's Court for Jefferson County decided that the income of the trust fund was thereafter properly paid toward the salary of the pastor of the Presbyterian church. The court read the will as manifesting a purpose of the testator that \$1,500 be set apart for religious purposes, and concluded that while it did not appear that there was a legal merger of the two corporate entities, for all practical purposes the congregations had united to maintain a place of religious worship. The decision was somewhat influenced by the fact that the consolidated church was the only Protestant church in the village. (*In re Dillenback's Will*, 74 N. Y. Supp. 2d 473.)

Send the Light

(From page 43)

NORTH:

We come from the gloom of the shadowy trail
Out away on the fringe of the Night,
Where no man could tell, when the darkness fell,
If his eyes would behold the light
To the Night—To the Night—
To the darkness and the sorrow of the Night—
Came the Light — Came the Light—
Came the Wonder and the Glory of the Light!

(They should have reached the altar as they said “Came the Light!”, there to stand or kneel throughout the remainder of the service. The three succeeding groups should do the same.)

SECOND READER (at the back):

There are wanderers still, without ever a guide,
Out there on the fringe of the Night,
They are bond and blind—to their darkness resigned,
With only a hope for the Light.

To their Night—To their Night—
To the darkness and the sorrow of their Night,

Take the Light! — Take the Light!—
Take the Wonder and the Glory of the Light!

(As she reads “Take the Light!” one of the street clad women from the front pew goes to the altar, lights her candle, goes about lighting one-fourth of the unlit candles in the window sills or held by other members.)

SOUTH (proceeding as per directions for north):

We come from the land of the blazing sun,
From the land that was blacker than night—

From the white-hot sand of the Great Dark Land,
Where Might was the only Right.

To the Night—To the Night—
To the darkness and the sorrow of the Night,

Came the Light — Came the Light,
Came the Wonder and the Glory of the Light.

SECOND READER:

There are sorrows still, there is

darkness still,
 There are still gross wrongs to set
 right;
 There are grim black stains, there
 are peoples in chains,
 To be loosed from the grip of the
 Night,
 To their Night—To their Night—
 To the darkness and the sorrow of
 their Night—
 Take the Light!—Take the
 Light!
 Take the Wonder and the Glory of
 the Light!

(A second "light bearer" follows directions for the first, lighting another one-fourth of the unlit candles.)

EAST:

We come from the East, from the
 glowing East,
 Where the Past, with its hand of
 ice,
 Still reaches across through its
 ages of loss,
 And still holds the land like a vice.
 To the Night—To the Night—
 To the darkness and the sorrow of
 the Night—
 Came the Light—Came the
 Light—
 Came the Wonder and the Glory of
 the Light!

SECOND READER:

O, the sorrowful ones of the caste-
 bound lands,
 How they long for the Wider Way!
 How they sigh in the gloom of their
 close-barred tomb
 For the Light of the Coming Day!
 To their Night—To their Night—
 To the darkness and the sorrow of
 their Night—
 Take the Light!—Take the
 Light!
 Take the Wonder and the Glory of
 the Light!

(Third candle lighter goes, as did
 the first two.)

WEST:

We come from the Isles, from the
 Western Isles,
 From the Isles of the sunny seas—
 Where the smiles and the wiles with
 which Nature beguiles,
 Are but shrouds for her tragedies.
 To the Night—To the Night—
 To the darkness and the sorrow of
 the Night—
 Came the Light—Came the
 Light—
 Came the Wonder and the Glory of
 the Light.

SECOND READER:

There is Darkness more deadly
 than Death itself,
 There is Blindness beyond that of
 sight;
 There are souls fast bound in the
 depths profound
 Of unconscious and heedless Night.
 To their Night—To their Night—
 To the darkness and the sorrow of
 their night—
 Take the Light!—Take the
 Light!
 Take the Wonder and the Glory of
 the Light!

(Fourth candle lighter lights remain-
 ing candles.)

SECOND READER:

There is darkness still, gross dark-
 ness, Lord,

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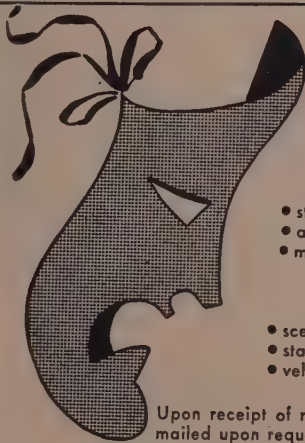
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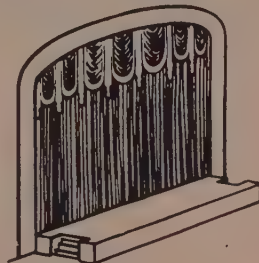
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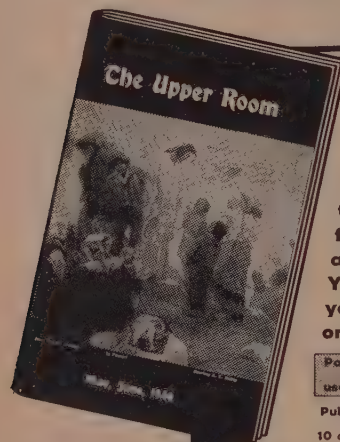


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On this fair earth of Thine.
There are prisoners still in the
prison house,
Where never a Light doth shine.
There are doors still bolted against
Thee,
There are faces set like a wall;
And over them all the Shadow of
Death
Hangs like a pall.

FIRST READER:

Do you hear the voices calling,
Out there in the black of the night?

VOICES from group in back: Send the
Light!—Send the Light!

FIRST READER:

Do you hear the sobs of the women,
Who are barred from the Blessed
Light?

VOICES from group in back: Send the
Light!—Send the Light!

FIRST READER:

And the children—the little chil-
dren—

Do you hear their pitiful cry?
O, brothers, we must seek them,
Or there in the dark they die!

SECOND READER:

Spread the Light! Spread the
Light!

Till earth's remotest bounds have
heard

The glory of the Living Word;
Till those that see not, have their
sight;

Till all the fringes of the night
Are lifted, and the long-closed
doors

Are wide forever to the Light!
Spread the Light! Spread the
Light!

FIRST READER (as all lights are
turned on):

O, then shall dawn the golden days,
To which true hearts are pressing;
When earth's discordant strains
shall blend—

The one true God confessing;
When Christly thought and Christ-
ly deed

Shall bind each heart and nation,
In one Grand Brotherhood of Men,
And one high consecration.

ORGAN: Send Out Thy Light.

(As the organ begins, one woman from each group—north, south, east, west—goes through the congregation to accept the offering in plates that were placed conveniently for them. The others follow them off the platform to find places to sit in the congregation. The minister takes the place of first reader, receives the offering and announces the hymn.)

HYMN: Rise Up, O Men of God.

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"I Had Rather Be a Doorkeeper . . ."

The Church Sexton Receives Some Good Suggestions

by Hazel Thomson

MOST church sextons go about their tasks with a grim look. Rarely does one indicate happiness in his work.

To be the janitor of a church is not a pleasant task, we admit—not because the job is such a gruesome one, but because it is such a thankless one. The attitude of most church members towards the sexton is that of a slave or servant. An incident in a church washroom reveals this general trend. Commenting on a soiled towel which had been thrown on the floor, this curt reply was heard from a member of the church: "Don't bother; that's what we pay the sexton for—to pick up our rubbish!"

But the church sexton is not merely a rubbish collector. His is an important duty to fill in God's house and should be regarded as a servant of the Lord.

So, if I were a church sexton, I would set the church members right on the nature of my position. Conspicuously I would place my motto: "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." (Psalm 84:10) Signed: "The Church Sexton."

If I were a church sexton I would perform my tasks with the "joy of the Lord" spirit. If I could not conscientiously do that, I would resign. I would regard my job as important as that of the deacon or elder—or even the preacher. What would the church do without my services? Who would come to worship in a cold and dirty church? How could it function smoothly without my diligent attention? I would consider it a sacred and joyful trust—to keep God's house discharged properly. To be sure, there are numerous menial, irksome duties attached to it, but what job is void of them? It is a captivating and wonderful challenge to do my best for God, even as his janitor!

If I were a church sexton I would train the congregation to respect the job of "official caretaker of God's house." A surly, unkept, careless, and untidy person never demands respect. Instead of "crabbing" I would cultivate a sense of humor over the very incidents that create a surly disposi-

tion. It is maddening and humiliating to have to bend one's back to pick up dozens of soiled paper towels that careless worshippers throw around. If one were to judge God's people by the appearance of church washrooms, they would be branded as the filthiest humans on earth. But why not try a little strategy of good humor over such incidents? How about tacking a note or two on some of these obnoxious towels, such as, "Boo hoo, I'm lost. Please show me the way to go home"? Or, "Who did this to me? Help, help, I don't want to be tramped upon!" If people cannot take the hint, count them as morons, and go on your way whistling in the halls.

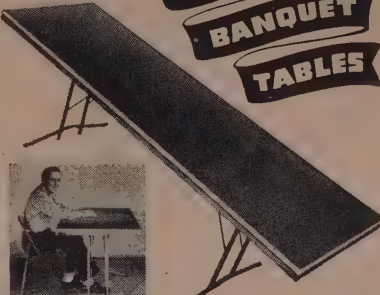
But another effective method may have some good. What about a sign on the washroom wall: "This is God's house. 'Let all things be done decently and in order.'" (I Corinthians 14:40) People may not like such bold reminders in these out-of-the-way places and may rebel on "how thou oughtest to behave thyself in the house of the living God," (I Timothy 3:15) but it is good to inform them that there are some things you and God do not like either! Who knows but a mere sexton may be God's witness to "set in order the things that are wanting." (Titus 5)

If I were a church sexton, I would have a conference with my pastor, and ask for a corner of the church bulletin. I would call it "The Sexton's Corner." Perhaps one Sunday I would use the corner thus: "Thanks everybody! I only picked up thirty-seven bulletins under the pews, eighty-two Sunday school papers, fourteen gum wrappers, eighteen bobby pins, three bus tokens (intended for offering, no doubt!), dozens of torn notes, and two pennies. Your cooperation is appreciated. P. S. No stray dollar bills sighted!"

If I were a church sexton, I would insist upon the church board supplying a number of huge waste baskets to be placed in strategic corners in order to encourage the deposit of congregational rubbish. Hotel lobbies, railroad depots, and most public places advocate it. Why should the floor in God's house be the receptacle?

(Turn to next page)

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Biographical Sermon for April

Charles Evan Hughes—Jurist, Statesman

by Thomas H. Warner

Judges and officers shalt thou make thee, . . . and they shall judge the people with just judgment.—Deuteronomy 16:18.

CHARLES EVAN HUGHES was born April 11, 1852. He died August 27, 1948. His father was Rev. David Charles Hughes, a Welsh Baptist clergyman. He was pastor of a church in Glen Falls, New York, when the son was born. The mother, *nee* Mary Catherine Connelly, was intensely religious. The serious, studious qualities which their son displayed from boyhood, led them to hope that he would become a minister. They were greatly disappointed when he chose the law for his profession.

After Hughes was graduated from Columbia University's law school in 1884, and his admission to the bar of New York, he felt himself incompletely prepared for the type of legal career that he desired to follow. By the help of scholarships he pursued his legal education for another three years. Then he became a clerk in the firm of

Chamberlin, Carter & Hornblower, of which he soon became a member.

The beginning of his public career came when a battle over public control of gas company rates and operations in New York City developed, and was carried to the legislature where a commission of investigation was ordered in 1905. An exceptional man to direct the investigation as chief counsel of the commission was needed. The bar said unanimously, "Get Hughes." They did.

Hughes was selected as the counsel for the Armstrong commission which investigated the life insurance business in 1905 and 1906. Out of that came the model on which state and federal legislation still rests. In 1906 Hughes was appointed special assistant to the attorney general to conduct a coal investigation.

In 1905 Hughes refused the Republican nomination for mayor of New York. But in 1906 he accepted the nomination for governor. He was the only Republican elected in the state

"I Had Rather Be a Doorkeeper"

(From page 47)

If I were a church sexton I would wager a battle on gum wads, now that the era of bubble-gum has arrived. The "Sexton's Corner" in the bulletin might carry this ad: "Lost—113 wads of gum. Owners can locate them under the three center back pews, and seven seats in the choir loft!" Or there might be the gentle suggestion to park gum wads on a chartered corner of the church bulletin board in the lobby before entering the sanctuary. They can easily be retrieved upon exit.

If I were a church sexton I would place tiny notes on numerous hymn books, such as: "Careful please, just out of hospital with a broken back, due to careless parishioners who left me on floor to be stepped on." Or, "Thank you, Grandma Hefflefinger, for turning up many corners of my pages. You must be a good Christian." Or, "Sorry I'm a bit dizzy today. Been on my head most of the week." Or, "Please excuse silly pictures and notes inside my back. It's not my fault."

If I were a church sexton I would suggest to the church board a church-cleaning day once a year. One church

made this one of their happiest annual events. Saturday is a good day for it. It should be well-organized; a task for everyone; the best cooks in the kitchen for a good noon dinner; men on ladders who like to get up in the world; women who like to snoop, for drawer and closet cleaning, etc. It can be fun as well as effecting a co-operative spirit in keeping God's house neat and orderly.

If I were a church sexton I would hand in my annual report just as the preacher, deacons, and trustees are expected to do. It would probably make a huge report to enumerate the lost articles found, the Sunday school papers collected, the initials carved on church pews, the trampled gum wads eradicated, windows broken, and countless other duties performed, but it would indicate what a tremendous back-breaking and important job you hold in the house of the Lord.

If I were a church sexton—but then I'm not. I am not a sexton's wife, nor even a relative, nor an officer of a janitor's union—just an observant church member who visualizes the co-operation and prayer the church sexton needs.

at that election.

As governor, Hughes returned to his intensive interest in public utility regulation. By appeal to public support he forced his program for regulatory commissions on a reluctant legislature. He also declared war on race-track gambling and won. He was re-elected.

On May 2, 1910, President Taft appointed Hughes to the Federal Supreme Court, and he was sworn in as associate justice on October 10.

Hughes was boomed for president in 1908. However, President Theodore Roosevelt's insistence that his war secretary, William Howard Taft, succeed him, blocked his nomination. In 1912, with Roosevelt and Taft at daggers' point and party unity at stake, Hughes was sought as a compromise candidate. He refused. In 1916 he accepted the nomination, resigned from the Supreme Court and opposed Woodrow Wilson in the memorable campaign of that year.

On the night of election day, November 7, 1916, Hughes was hailed as the victor. The east was for him so strongly that many of Wilson's supporters conceded his defeat, but later returns from the west cast doubt on this result. On November 8 the outcome hung on California. California went to Wilson and Hughes back to the practice of law in New York. But not for long. War emergencies called men of all political parties to patriotic services. Hughes was made head of the draft appeals board of New York, supervising the selection for the army of the greatest community contribution to the nation's man power.

An investigation conducted by Hughes at the close of World War I contributed materially in protecting President Wilson from criticism. When rumors of fraud in army contracts began to spread, and developed into open charges of irregularities in aircraft building, Wilson asked Hughes to direct an unrestricted investigation.

Hughes approved of the Wilson-framed League of Nations with some reservations. He took no active part in the 1920 Republican Convention that nominated Harding, but he was the first man to be picked for the Harding cabinet. As secretary of state he displayed an intense feeling for international cooperation for peace. He resigned March 4, 1925, at the end of one term under Harding and Coolidge.

On Chief Justice Taft's resignation in 1930, President Hoover named Hughes to that office. A bitter fight in the Senate over his confirmation developed. His opponent held that he was a corporation lawyer, a conservative and too far to the right. But

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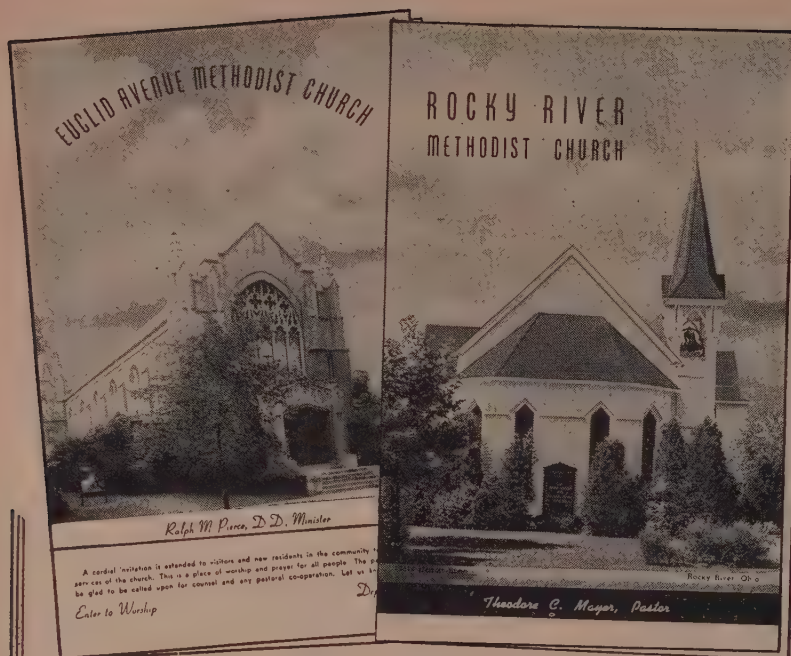
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his confirmation was voted. He pressed the whole federal judiciary for speed and sought to clear the court's calendar of impending cases.

With the inauguration of President Franklin Roosevelt, and the launching of the 1933 recovery campaign, a number of new and complex questions were started on the way to the Supreme Court. Exceptional powers granted to the executive branch of the government strained the limits of the constitution, and the country waited to see whether the emergency legislation would pass the test of the highest tribunal. The answer came on January 8, 1934, when the court divided five to four as to whether a state had the right to suspend provisions of a contract in an emergency. Hughes was one of the majority of five. His vote definitely lined him with the liberal school of judicial thought wherein human rights were given the preference over vested interests. In twenty-seven decisions dealing with New Deal legislation, Hughes sided for the administration eighteen times.

Hughes was a central figure in the controversy precipitated by Roosevelt's proposal to increase the membership of the Supreme Court. He took no part incompatible with the traditional silence of Supreme Court justices on matters of public controversy. But he was credited with vital help in defeating the proposal.

Hughes resigned on July 1, 1941, because of failing health. A marble bust of the retired chief justice was placed in the main entrance hall of the Supreme Court.

Hughes was the only American ever to be appointed twice to the Supreme Court. He was the second man to serve as both associate justice and chief justice.

After his retirement, Hughes spent most of his time in his Washington home, where he lived quietly and in relative obscurity. Upon the death of Mrs. Hughes, December 6, 1945, he withdrew entirely from public activities and from participation in Washington social life.

Hughes went from Washington to Osterville, Cape Cod, in the hope of improving his health, but his condition gradually deteriorated. He died August 27, 1948. Funeral services were held in Riverside Church, New York. They were conducted by Dr. Henry Emerson Fosdick at the expressed wish of the deceased.

Hughes had few intimate friends. He was regarded as a man of unapproachable austerity. He had a cold analytical mind but he had a warm heart. After his retirement he relaxed and developed into a brilliant witty conversationalist.

SCHWEITZER TO GIVE SINGLE LECTURE IN U.S.

New York—Dr. Albert Schweitzer, famed 74-year-old medical missionary who has given more than 30 years of his life to serving neglected Negroes in French Equatorial Africa, will visit the United States in July.

Dr. Emory Ross, a secretary of the Foreign Missions Conference of North America, and treasurer of the Albert Schweitzer Fellowship, made the announcement here.

He said Dr. Schweitzer will deliver a lecture in Colorado in connection with the 200th anniversary celebration of the birth of the German poet Goethe. The address will be sponsored by the Goethe Bicentennial Foundation.

It will be Dr. Schweitzer's only public engagement while in the United States.

In a letter to Dr. Ross, the medical missionary said he and his doctors and nurses in Africa are struggling against leprosy in the region, and the need for additional funds prompted his acceptance of the Colorado lecture.

The honorarium, described as a large one, will be used to further Dr. Schweitzer's medical work.

RNS

ASKS FUNDS TO RESTORE RELIGIOUS SHRINE

Harrisburg, Pennsylvania—A state appropriation of \$100,000 to continue the restoration of Ephrata (Pa.) Cloisters, an historic religious shrine, has been asked in the Pennsylvania Legislature.

After years of litigation between the state and owners of the site, the Commonwealth acquired the Cloisters and has already completed extensive restoration work.

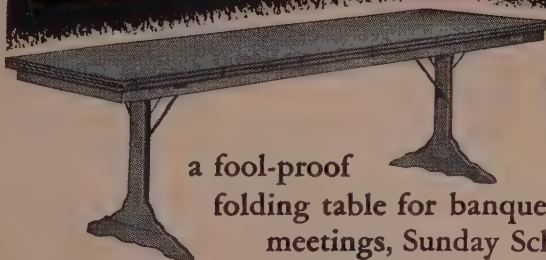
There are some buildings at the early American religious colony, however, which according to Rep. Baker Royer, who asked for the appropriation, "will soon deteriorate beyond remedy" if the restoration work is not completed.

Representative Royer said "the Cloisters will be the most authentic of all the state shrines. The work is going slowly because we have to find artisans—mostly older men—who can use the old tools in the same way the original builders did."

Started as a frontier settlement in pre-Revolution days, the Cloisters later evolved into a religious retreat of the Seventh-Day Baptists. The place was used as a war hospital during the Battle of Brandywine.

RNS

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Mrs. Engel

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A Department for the Mistress of the Manse

Edited by Mrs. Joyce Engel*

This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

EASTER IN THE PARSONAGE

EASTER is a word which is like an ocean from which bucketfuls of poems, articles, meditation, sermons, and parodies have been taken, but the "water" in this "ocean" is as high as ever; nor will it ever be drained dry. Easter is an inexhaustible source of inspiration for joy and hope.

"Easter" spoken by the merchant from across the counter or from the pages of newspaper advertisement sounds more like chocolate rabbits, boxes of special wrapped candy, new spring hats, lilies, and "Easter outfits."

"Easter" sung by the poet pictures for us spring, budding trees, flowers in bloom, little children waving palm branches, overshadowed but not dimmed by the silhouette of three crosses on a hill.

"Easter" written by our magazines spells baked ham and "lily" salads, how to dye eggs, housecleaning made easier, advice on gardening, and how to turn over a new leaf to meet tomorrow that has its beginning in today.

"Easter" as seen in the parsonage . . . well, what does it mean? All of us have our own ideas as to the proper celebration of this sacred festival. In our churches we magnify the same glorious theme. But in the home life of our parsonages each "keeping of this day" is as individual as the occupants of the manse.

But what does "Easter" in the parsonage spell? Does the arrival of the first Sunday after the first full moon in spring mean merely the climax to a long season with much extra work? Does it mean only much fatigue from the labors of Holy Week; special services and arrangements for confirmation? Added to this is the trudging in of many more callers from wet, slushy streets. Is it a day which you as mistress of the manse would preferably look back to than forward to?

What is Easter like in the parson-

age? The day itself is filled with services in addition to the usual Sunday one. And how can we enjoy Easter, it is asked, with a schedule like that, which is only a sample of the previous six weeks?

Many in the midst of toils and preparation seem to rise with exuberant joy to the occasion. Then there are always those who ask, For what purpose do we rejoice on Easter, except that we are glad that it is all over?

The difference between the two types of "Easters" in the parsonage is where the emphasis is placed, whether it rests in our bodies or whether it rests IN HIS JOY. Do we radiate the inner joy which is present in spite of physical weakness, pain, death, and weariness?

I am glad that none of us will miss the true message of this Easter because we have worked so hard and are so tired, and that "EASTER" FROM THE PARSONAGE will proclaim faith, hope and our song of Christ's triumph. "He is risen, O Grave where is thy victory?" . . . all other meanings of "Easter" take their proper place in the background. It is our privilege to magnify "His Triumph" in His Sanctuaries and in our parsonages.

DREAM LADY OF THE PARSONAGE

By Emma M. Sommerfeld

And the Lord God said, It is not good that the man should be alone; I will make him an help-meet for him.—Genesis 2:18.

When God made Adam's help-meet sweet,
His searching eye looked down the years
And saw within the parsonage
The pastor's help-meet, who would greet
Their mutual burdens with a smile—
And somehow find a way to laugh
(When easier far 'twould be to cry)
At duty's ever growing pile.

Then God endowed the pastor's Eve
With virtues she would sorely need.
He gave her woman's lovely charm,
The graciousness, with which to weave
A life of beauty in the home,

*Mrs. Engel was formerly editor of "The Pastor's Wife" which has merged with "Church Management." She may be addressed at 410 Monroe Street, Port Clinton, Ohio.

Where many folk would come to seek
The secret of a happy heart
That finds its peace in God alone.

God chose for her a gift most rare:
The skill, with which she must combine

The multi-colored threads that shape
The pattern of her life—to care
For pastor-husband, child and friend,
For member, neighbor, young and old—
In honored place or humble task
Her willing services to blend.

Dear lady of the parsonage—
Unwearying service seems thy lot;
The scant applause that faintly comes
To praise thy role—thy only wage.
Yet God has honored thee with grace
A little Paradise to build—
Thou art His choice this task to do
And only thou canst fill the place!

NOT THE MINISTER'S JOB

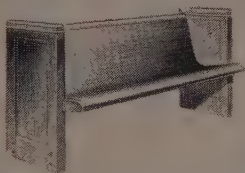
Some years ago, in a professional capacity, the writer visited a New York church which was planning an every-member canvass. Before the meeting he had a few minutes with the pastor of the church. The pastor said he would not attend the financial meeting; he felt that the work of organizing the church was entirely the duty of the lay officers. He was sure that he would compromise his ministry if he condescended to advise the church regarding its temporal affairs. It was a fairly large church, and the minister appeared to be a young man of promise. But he has so entirely passed out of the national picture that I have even forgotten his name.—William H. Leach in *Toward a More Efficient Church*. (Revell)

THE EYES OF CHRIST WERE UPON HIM

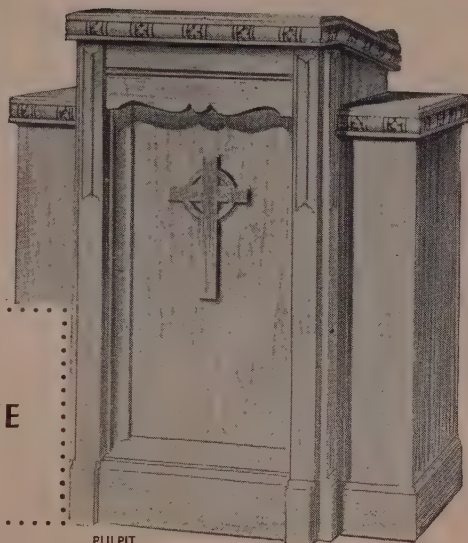
The Master's example conveys a power, a heroism, and a demonstration of the best and highest that life holds. It inspires us to attain loyalty, effort, and the disciplines by which we keep spiritually fit. The very speculation about what Jesus would do helps us all the better to discover the true will of God.

A story from the New York police court records suggests the power of this criterion. A fashionable apartment was entered by a thief, and some valuable jewelry taken. The residents were away. No clue was found until after a lengthy investigation, when one of the detectives noticed an alabaster bust of Hofmann's Christ turned in a peculiar way, facing the wall. It yielded the one finger-print that apprehended the criminal. The robber later explained that he just could not steal with the eyes of the Christ looking on him; he had to turn the statue around before he could complete his burglary.—J. Richard Sneed in *How to Live Effectively*. (Revell)

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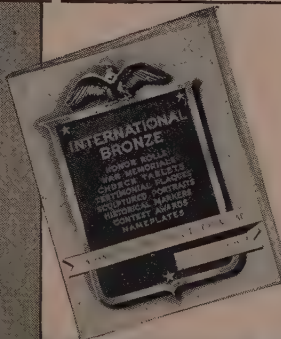
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The Roots of Preaching

A Stimulus to Creative Study



Harold F. Carr

One of the richest sources for sermons is the confidence that Christian living, hard work and straight thinking will bring good sermons. Trust that a good tree will produce good fruit! You know how it is when children are impatient about the radishes and want to dig at the roots. When all they should do is to pull the weeds and tend the ground around the roots. Out of what do the best sermons come? What cultivation, recreation, study, prayer, companionships, habits and plans?

REGARDING OUR READING

"Just what do you mean when you say that word?" is a question you are going to hear many times if you hold discussions with youth. The mention of semantics may follow.

Many modern students have learned to read at a rate which almost worries us. Mortimer J. Adler wrote *How to Read a Book—The Art of Getting a Liberal Education*.^{*} He said he was trying to write a light book about heavy reading. "This is a book for readers who cannot read," he announced. "That may sound rude, though I do not mean to be. It may sound like a contradiction, but it is not." What do you mean when you say you are going to read? See Adler.

Some of us may have the old idea that reading slowly means we are reading more carefully than the speeders. A look into any of the numerous articles, books and treatises on reading will show that in addition to the problem of what to read and when to read most of us must think about how to read. The answer to the last question may help answer the others.

Adler gives many rules for reading including this: "Find out what the author's problems were." This applies only to great books. Most authors in this area raise some questions and make suggestions which do help us read more efficiently. Reading about reading may save time. Speed may be what we need.

^{*}Simon & Schuster.

IN A MANNER OF SPEAKING

Almost five years have passed since The Westminster Press published *Pascal—Genius in the Light of Scripture* by Emile Cailliet, professor of French Literature and Civilization at the University of Pennsylvania.

One would not think of Pascal for hints on how to make an after-dinner

speech. He does have some ideas of cultivation which will help to grow some sturdy speakers. It was said of Pascal that "No man has written with more magic and mastery of phrase... It is the triumph of a personality."

He had fervor. A critic said, "Whatever it is that Pascal has to say... he always shouts it aloud like Christopher Columbus discovering America."

One other emphasis came from this brilliant man: "People are generally better persuaded by the reasons which they have themselves discovered than by those which have come into the minds of others."

What did the disciples say about learning for ourselves? They said to the woman, "It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world." (Revised Standard Version—John 4:42)

What we say is important. If it can come from some experience which the listeners can share it is tremendously more important.

WALKING WITH THE GREAT

The autobiography of Benvenuto Cellini was one of the first of such books. The Modern Library prints the translation by John Addington Symonds.

Here's a chance to meet an artist and a great soul. It also gives us an opportunity to see how far we have come in some ways since the sixteenth century.

Benvenuto once presented a book to the pope. "The pope was in good truth unable to refrain from commending it greatly," is the author's report.

Here is a mystic who got into mischief, an artist who knew how to philosophize and a sensitive soul who seemed at times almost oblivious to the suffering of others. One time he shot a soldier just to show the visiting

pope how a gun worked. The soldier was an enemy but even so the interest shown in the working of the gun and the effect are chilling.

He made such a salt-cellar the king called him a miracle of a man. He wrote worshipful poetry. He reports his own immortality and immortality too. This book causes the reader to do some evaluating.

PREACHING IN APRIL

In a conference on The Church and Economic Life recently in Cleveland the discussion groups held forth first on the principles. Then they listed the problems. At last they came to the program or what they were going to do about it.

It is said that one of the greatest contributions made by Mahatma Gandhi was his emphasis that the moral universe is one and that the morals of individual, group, and nation must be the same.

If the minister is confronted with the decision as to whether he should preach to help people with personal problems or bring sermons to aid in looking at our international scene perhaps there is a deeper way to raise the question. Is there some principle stated in story or pronouncement in the New Testament, which principle you can use in solving some personal problems and also use in direct relationship to the international muddle? If so that's bringing the Bible to the people in a helpful way. They can take such principles to the problems and to their programs.

A BASIC IDEA

There have been some psychological tricks such as saying "I am growing better and better every day." All of us know when we face the facts with common sense one can't produce a state of happiness just by starting out to be happy. One has to develop interests and activities, friendships and ideals, trusts and habits. Out of these come happiness.

Jesus had some definite things to say about knowing a tree by its fruits. Planting and growing are part of it. There is also something about waiting for God to send his sunshine and rain.

A great preacher said that ideas are not like the dog who comes at a whistle. Ideas are more like the cat. They come when they get ready. Sometimes, alas, that is after the date of the address!

Part of the development of every sermon should be the time of consideration, away from the desk. Then one can see what ideas come, what illustrations are natural and direct

and what ought to be left out.

An outline of a sermon should be carried in the mind for a while. We may not be able to define the sub-conscious mind but there isn't any doubt in a preacher's mind that something happens to ideas when they are allowed to simmer awhile.

A NEW LIGHT

Every year the New York World Telegram publishes The World Almanac. It is a book of facts in its sixty-fourth year. The page of contents will give quick proof that every preacher should scan its pages until he feels some idea for a sermon coming.

There are the statistics about population, schools and geography. There is biographical material. A good summary with details about such things as The Marshall Plan, The Berlin Story and The Atom Bomb are easily available through a good index of forty-seven pages.

The four best-known selections of an All-American football team are given. How many fellows are on all four? What does it mean to make the mythical team? Are there better men than these who happened to play in out of the way places?

The major train wrecks may interest you. If not you may choose your own favorite disasters. Somewhere you are going to see something which will start you toward a sermon with a deep point to it.

JUST GOODNESS

The older one grows, the deeper one thinks, the more vividly one sees, with a curiously comforting clarity, that nothing is worth while, nothing at all in the tiny moment called life, except goodness—just being good. Life is a flicker, a taper blown out before we can turn 'round; there is no time in it for anything but the doing of good, for the great and final joy of being kind. We are not asked to be clever or wise or famous; we are asked to be loyal, helpful, happy, gentle. It is not sodden sentiment but the simple truth, worthy of an anthem, that a good life is the greatest thing on earth. Fame is fading, wealth is fleeting, but he who lives a good life creates something enduring in himself and in the universe—something that cannot die. Only they are truly wise who learn that love always lets go, makes no claim, and is content to love without being loved—for God is love, and all who love are saints of the Most High.—Joseph Fort Newton, in *Life Victorious*. (Revell)

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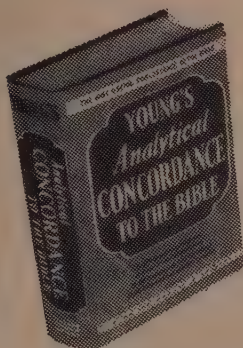
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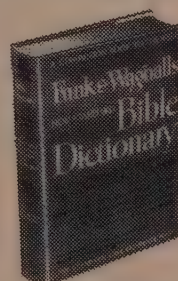


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How to Make a Profitable Cook Book

Some Tips for the Money-Raising Societies

A TESTED and highly successful method of fund-raising, unique to the women of the church but enthusiastically supported by the men, is the production of a duplicated church cookbook.

It is one of the money-raising projects that combines fellowship and fun with interesting work. Every woman in the congregation has an opportunity to contribute, to learn new cooking skills, and to see her name in print. Very often unusual sectional recipes or family cooking "secrets" are shared through this project. As to the money-making possibilities, authorities say that there is one cookbook or more in every home, and that it (or they) are frequently consulted. What woman can resist an opportunity to add to her knowledge of cookery or increase her repertoire of dishes!

The actual production of a cookbook is simple if divided among committees. One committee may take charge of soliciting advertising; another may prepare and release publicity about the book; another may solicit recipes and test them; another may plan and prepare the book for duplicating, while still another manages the sales.

Advertising will help pay the cost of producing the book and add to the total collected by the sales. It is not necessary to include advertising in the book, but the additional revenue usually makes it worth while.

In a book selling at a price of \$1.00 or \$1.50, advertising space should range from \$3.00 to \$5.00, depending upon the size of the advertisement. Many manufacturers of nationally-known food products will place advertising in church cookbooks. Some of them may also make a contribution in return for the use of the brand names of their products wherever they occur in lists of ingredients, such as flour, baking powder, or baking soda. Your duplicator distributor has information regarding pictures which can be used to illustrate these advertisements. Most local merchants will be glad to help with advertising, too. Your local grocers, dairies, and produce companies are particularly good prospects.

The publicity committee can handle

not only sales publicity but the necessary publicity for procuring recipes. The church newspaper and Sunday bulletin, a special letter to the ladies of the congregation, posters on the church bulletin boards, announcements made at all women's meetings, perhaps a contest to determine the best recipes in certain classes, for instance, casserole dishes, desserts, salads, with a masculine committee to judge (cook unknown until after the judging, of course) are all good ways to publicize the collection of the recipes.

Sales publicity will include publicity within the church and in the community. Press releases to local papers, posters placed in stores in town, announcements at meetings of church groups all come under the duties of the publicity committee.

Recipes used are those donated by the women of the church. It is wise to test the recipes to be sure that the measurements given are accurate, and that the directions are worded so that less-skilled cooks can follow them. It is also a good idea to include in the book a section on standard measures and measuring, so that there will be no doubt about the measures used in the book.

In collecting the recipes, see that there is a good balance in the different classifications: beverages, cakes, casserole dishes, desserts, etc., for pleasing variety. When you receive "repeats," use the recipe submitted first. Play up the names of the women submitting the recipes, for the personal touch is the important one in the production of a book of this kind.

The layout of the book can be simple and still be attractive. Departmentalize the recipes with beverages, breads, cakes, casserole dishes, cookies placed in alphabetical order for convenience. An index is a "must" and different colored paper stock for the different sections increases the convenience in quick reference. Attractive section headings for recipes are found in the *Church Portfolio of Tracing Pages*, which is available from your distributor.

The cover stock for the book should be fairly heavy so it will stand up under kitchen handling. A small page

size and a spiral or plastic binding that permits the book to lie flat make it more convenient to use.

Supplement the section headings with sub-headings made with lettering guides. They will help break the effect of too much typewriting and give a more professional appearance to the pages. Choose a lettering guide in a size that is in proportion to your page size, and if you use more than one style of lettering be sure that the styles harmonize.

Lettering guides may also be used very effectively in the composition of the advertising. Here you can vary the styles of lettering on the page—though be careful about this in the individual ads, for harmonizing styles are important there also. But the use of different guides in different ads will make each ad more outstanding.

Color inks may be used with interesting results on the section headings and in the advertising and other illustrations. If you use colored paper stock, be sure that the color ink you choose is pleasing to the eye and easily visible.

In choosing a color for the paper cover, keep in mind the point that the clear, true colors are most popular in the kitchen, and are usually the "most appetizing" colors. Again, be sure that the ink you use on the cover is legible.

Selling the cook book is the easiest part of the job. Every woman wants another cook book—no matter how many she already has — and when her own recipes appear in it she has an additional reason for purchasing something that gives her a very practical value for her money.

Church cookbooks are excellent gifts, party prizes, shower gifts. Promote them as such at your annual bazaar and you'll find them a good-paying attractive feature for a special booth.

BAPTISTS TO INCREASE PAROCHIAL SCHOOLS

Los Angeles — Two more Southern California Baptist elementary schools will be added next September to six similar schools now being operated by the denomination, it was announced here by C. Rowan Lunsford, director of Christian education for the Los Angeles Baptist City Mission Society.

RNS

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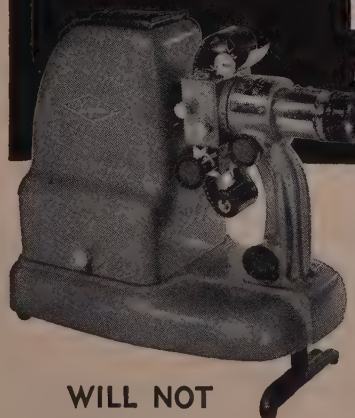
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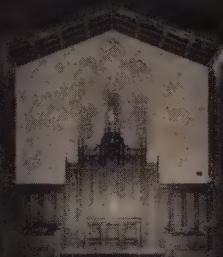
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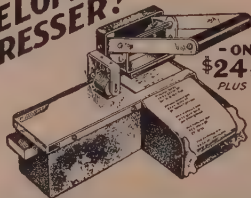
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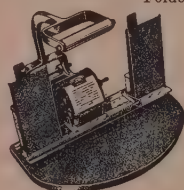
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Early Christian Classics

by Raymond W. Albright*

A WALK through the Maryland fields as early as 1941 brought some of the members of the faculty of the Catholic University of America to discuss the possibility of a modern Catholic English translation of the early Christian classics. This is indeed a happy combination of the contemplative with the practical life (see on Pomerius below) and has resulted in the appearance of six volumes of these translations out of more than 100 which are planned. This reviewer would be much interested to know whether the walk mentioned by editors Johannes Quasten and Joseph C. Plumpe in their introduction to the first volume occurred in the fall of 1941 and perhaps after September 3 and the appearance of my article in the *Christian Century* urging a return to a study of the Christian Classics and risking a preliminary list of 65 such works. Catholic journals commented editorially on this article, apparently with much favor.

Whatever the original stimulus we now have the first six volumes of these excellent translations in handy compact and finely printed form, as follows:†

1. *Epistles of St. Clement of Rome and St. Ignatius of Antioch*, translated and annotated by James A. Kleist, 162 pages.
2. *St. Augustine—The First Catechetical Instruction*, translated and annotated by Joseph P. Christopher, 171 pages.
3. *St. Augustine—Faith, Hope and Charity*, translated and annotated by Louis A. Arand, 165 pages.
4. *Julianus Pomerius—The Contemplative Life*, translated and annotated by Mary Josephine Suelzer, 220 pages.
5. *St. Augustine—The Lord's Sermon on the Mount*, translated by John J. Jepson, 227 pages.
6. *The Didache, Epistle of Barnabas, Epistles and Martyrdom of St. Polycarp, Fragments of Papias, and Epistle to Diognetus*, translated by James A. Kleist, 235 pages.

Father James Kleist, now in his seventy-fifth year, is associated with the St. Louis University and one of the most distinguished of the Catholic

*Professor of church history, Evangelical School of Theology, Reading, Pennsylvania.

†This series is being published by The Newman Press, Westminster, Maryland. The price on the first four volumes is \$2.50 each and on volumes five and six, \$2.75 each. They are well printed and uniformly bound in gold on blue buckram.

classical scholars. His two contributions to this series are masterpieces of clear language and also competent theological understanding. His scholarly thoroughness is attested by the fact that Volume One contains forty-three pages of notes to explain ninety-nine pages of text and in Volume Six the ration-70 to 147. His most carefully written introductions add particular value to these classical and better known works of the Fathers. He has been so careful to search out the remotest critical approaches to textual study so that he calls attention to Ogara's theory that the *Epistle to Diognetus* may have been the work of Theophilus of Antioch, which appeared very recently. One may say that this is really characteristic of the well written introductions to each of the works published thus far. Each of these essays, as well as those accompanying the other translations, states the circumstance under which the work was written, discusses the authorship, the occasion of the writing, the content and its nature and value, linguistic problems, and lists the known critical editions of the work.

Volumes Two, Three and Five are devoted to St. Augustine whose works may well occupy one-fourth to one-third of this entire series when completed. Augustine's *De Catechizandis Rudibus*, the first Christian textbook on catechetics, was prepared by the Bishop of Hippo at the request of Degratias, a deacon friend at Carthage, who was seeking guidance in his ministry of catechizing. The term *rudibus* refers to persons not acquainted with Christianity and not necessarily crude or uneducated persons. One is amazed at the psychological validity of Augustine's suggestions, especially in his recommendations for approaches to different types of persons, learned and unlearned (page 32f). He urges Geogratias to learn not only by reading but by watching and asks him to come to visit and observe. Augustine also gives two examples of catechetical materials, a longer and a shorter version, at the end of this work. Christopher provides fifty-eight pages of notes to illuminate eighty-seven pages of text.

President Arand of the Divinity College in the Catholic University has

done the first separate edition in English of Augustine's great work often called *Enchiridion* because it is the kind of a book which may well be a handbook. Indeed Augustine prepared it for just such a purpose at the request of a certain Laurentius. The real significance of this treatise lies in the fact that here Augustine makes his first attempt at a systematic presentation of the cardinal doctrines of the faith. He uses the Creed and the Lord's Prayer as the outline for his structure; this form remained popular even through the Middle Ages. After a lengthy discussion of the relation of faith and reason he concludes with the sentence "May its usefulness be equal to its length."

Jepson's translation of the *Sermon on the Mount* clearly shows Augustine's conviction that the Lord intended to replace the Old Testament law by a new one. In his zeal to show the inner principles of Christian ethics Augustine builds his commentary on a comparison of the seven Beatitudes (he identifies the first and eighth) and the seven Gifts of the Holy Ghost. He gives a beautiful commentary on the Lord's Prayer and again compares its seven petitions with the seven Beatitudes.

Sister Suelzer's translated work will be the most unusual for Protestant readers since it is not commonly known. This devotional classic, once attributed to St. Prosper, is probably the oldest extant manual of pastoral theology. For the first time in the West Pomerius urges the necessity of combining the active practical life with the philosophical contemplative life, the *bios praktikos* and *bios theoretikos* as the Greeks put it. After devoting Book I to this theme Pomerius gives Book II to the discussion of the problems of those who aim at this union. Essentially Pomerius states that the differences in these ways are not in the manner of life but rather in the state of soul. Chapters 23-25 are especially excellent.

Protestants, lay and clerical, should take these excellent aids as an opportunity to become acquainted with the Christian classics.

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NEW



BOOKS

Preachers and Preaching

Bearing Witness to the Truth by Harold Cooke Phillips. Abingdon-Cokesbury Press. 219 pages. \$2.50.

Another volume based on the Lyman Beecher "Yale" Lectures on Preaching is always a major event in the realm of homiletical literature. Consequently this latest volume from the pen of Harold Cooke Phillips of the First Baptist Church of Cleveland is of interest independently of its intrinsic merit. The first series of lectures on this foundation was delivered by Henry Ward Beecher in 1871-72 and with four exceptions series have been given each year since. When Dr. Albert Parker Fitch began his Yale Lectures in 1920 he expressed himself as being stunned by the appalling fact that he had to hitch his wagon, not merely to a star, but rather to an entire constellation. It is true that the list of these lecturers is a noble one, and it is equally true that the range of subjects is almost unbelievably large. Yet it is at first surprising that each new speaker makes his own distinctive contribution to the general theme. A list of the topics discussed on this foundation is worth reading on its own account. Just now, however, our chief interest is in this book by Dr. Phillips.

The central thought of the series is that preaching is one of the essential and tremendously important methods of "bearing witness to the truth." The first lecture is an examination of the nature of truth and of the general methods of communicating it. The next two deal more specifically with the same subject from different angles, Lecture III being entitled *Ways of Knowing the Truth*. Lecture IV begins the purely homiletical part of the series. The outstanding illustration in this lecture is drawn from Herman Melville's *Moby Dick*, in which there is a detailed and gripping account of the preaching of Father Mapple to the sailors. In this connection it is interesting to remember that Father Mapple was Emerson's friend, Father Taylor. This lecture on *The Sermon* and the Truth is practical, scintillating and inspiring.

Lecture V, which deals with *The Preacher and the Truth*, begins with the following luminous thought: "Bishop William A. Quayle once inquired: 'Is preaching the art of making a sermon and delivering it?' He answered his question by saying: 'Why, no, that is not preaching. Preaching is the art of making a preacher and delivering that. It is no trouble to preach, but a vast trouble to construct a preacher.' There is a profound truth in that ob-

servation. The preacher is like an instrument. He must be in tune to be an effective medium of expression. For he is at his best when he is transmissive, when something happens through him rather than by him." This is the idea which is amplified with skill and brilliance in the lecture which it introduces.

Bearing Witness to the Light is a distinguished volume, which is especially readable and stimulating. It represents Dr. Phillips at his best and is entirely worthy of its place in the illustrious succession of Lyman Beecher Lectures.

L. H. C.

How to Live Effectively by J. Richard Sneed. Fleming H. Revell Co. 112 pages. \$1.50.

These seven sermons by the pastor of the First Methodist Church, Los Angeles, were first preached in that church and later over radio station KFAC. The author states that they came out of life and are intended to fit back into life. Their very titles indicate that the first part of this statement is richly descriptive of them. A preacher who preaches on *How to Regain Our Spiritual Poise*, *How to Recover Our Lost Ideals*, *How to Help Other People Effectively*, *How to Tell Right from Wrong*, and *How to Succeed in Our Human Relations* is undoubtedly a man who knows people and their problems. And a reading of the sermons substantiates this initial impression and leaves the reader without the slightest doubt that the material in this book will fit back into life.

As we take up these sermons we first notice that they are prefaced by singularly well-selected texts which are closely related to the titles. For example, the sermon on *How to Tell Right from Wrong* has for its Biblical basis the words: "Prove all things; hold fast that which is good" (I Thessalonians 5:21). This sermon could also be selected as an example of one which is begun in the right way. The opening paragraphs not only immediately attract attention but they also plunge right into the main thought. Nobody could read the first page and a half of what Dr. Sneed says on this subject without being challenged to do some fundamental thinking. It would be hard to find a clearer and more convincing exposition of the distinction between right and wrong than the one which is elucidated on these fourteen pages.

We talk and write much about the frustrations of modern man. And it must be admitted that he is often beset by fears, chaos, and uncertainty. There are times when he stands at the parting of the ways and does not know

which direction to turn. It would be hard to find a book which has in it more possibilities of being genuinely helpful than *How to Live Effectively*. It contains preaching of the kind that our generation needs.

L. H. C.

This Is Life Eternal by E. Clifford Nelson. Augsburg Publishing House. 139 pages. \$1.75.

A collection of Lenten sermons from the pen of the pastor of Bethel Lutheran Church of Minneapolis. The book is divided into two parts. Of these, Part I is the longer and more important. In the preface the author tells us that the general theme of the sermon is, "The Moral Law and Passion of Our Lord." He further states that his purpose has been to bring the Moral Law and the Passion of Christ into juxtaposition. The first nine sermons are based on texts tied up with the closing period of the life of Jesus. The distinctive aspect is that they are treated in connection with the ten commandments. For example the first sermon has for its text, "Ye call me master and Lord: and ye say well; for so I am" (John 13:13), but the first commandment is also essentially another text. This same method is used in the succeeding eight discourses, the ninth sermon utilizing both the ninth and tenth commandments. The tenth discourse applies the same principle to a general discussion of the conclusion of the ten commandments.

One wonders how the author happened to hit upon such an unusual approach. Consequently we are glad that in the preface he gives us information as to the seminal idea of this unique Lenten series. He happened to be reading at the same time Elton Trueblood's presentation of the ten commandments in *Foundations for Reconstruction* and that Scotch work on the atonement, *The Death of Christ* by James Denny. The two streams of suggested thought merged in his mind and resulted in this series. The ten discourses connecting the commandments and the death of Jesus are developed with the assumption that without the understanding of the Moral Law words like righteousness, sin, atonement and forgiveness would be devoid of meaning. This is an interesting homiletical experiment, and in the last analysis a successful one. It cannot, however, be denied that now and then there are signs of an effort to make the two strains of thought run together.

The addresses on the commandments are vital and dynamic. The fresh point of emphasis makes them stand out

from the rank and file of Lenten sermons. Without a doubt they were heard with pleasure and profit, and they do not seem to lose anything in being transferred to the printed page.

L. H. C.

When Thy Face I See by A. C. Oldsen. Ernst Kaufmann, Inc. 130 pages. \$2.25.

The author of this book is the pastor of Immanuel Lutheran Church (University Church) at Valparaiso, Indiana. He is also a member of the faculty of Valparaiso University, teaching in the Department of Religion. We have here a rather unusual collection of Lenten sermons. Of the twelve discourses nine are grouped around the idea expressed in the title. Among the sermon topics are The Glorified Look, The Friendly Look, The Agonized Look, The Understanding Look, and The Triumphant Look. The tenth sermon which has for its background Maundy Thursday is entitled The Holy Supper. The Good Friday sermon bears the caption of God and Humanity and the closing one that of Living Forever.

It is possible that these titles may savor a little of a traditional pulpit eloquence, and it cannot be claimed that the sermons are entirely free from this. Yet this is not to be too seriously counted against them. No "sermon-taster" can read many paragraphs in this volume without being impressed with the author's real preaching skill and power. The sermons are Biblical, inspirational and constructive. As the author tells us in the preface, they were written with a particular congregation in mind. The fact that they show such an insight into personal problems is evidence of this. Dr. Oldsen's homiletical approach is conservative, but we have here what could be called "life-situation preaching." Although there is a background of sound psychology, never for a moment do we forget that we are reading a sermon.

The sermon on The Understanding Look is based on Luke 21:61—"And the Lord turned, and looked upon Peter." It is in his exposition of this incident in the association of Jesus and Peter that Dr. Oldsen says: "Jesus was not hampered by any imperfect techniques of depth therapy, but could instantly look deep into the darkest corners of a man's soul and could see things the man himself did not dare to remember. He had a perfect understanding of the drives and appetites that are an integral part of living, of how they can be directed along channels where God does not want them to move, and of how such abuse inevitably leads to conflicts that rage like civil war within the human breast. Yet with all this profound knowledge of man Christ did not despair of him; he believed that man could be helped and he devoted all time to helping him."

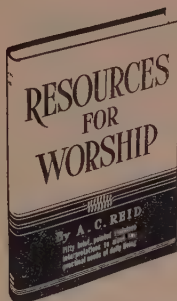
L. H. C.

Biography

Adventures in Happy Living by William L. Stidger. Fleming H. Revell Company. 159 pages. \$2.00.

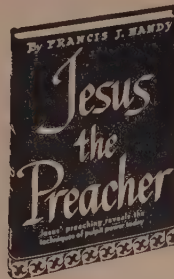
The Sunday following the arrival of Dr. William L. Stidger's new book, *Human Adventures in Happy Living*, was Boy Scout Sunday and the slogan of that Sunday was "Adventure"; and here was a book made to order for my preaching that day. I took as my theme

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"Adventures in Humanity" and went to town with three of Dr. Stidger's vivid, dramatic, heart-tugging stories. My audience responded to them so eagerly that many of them wanted to know where they could get the book.

In fact they were so interested in the stories that I am planning to give a series of sermons on the book using each of its vivid stories as the basis of each sermon. I have not read a book in years which is so much right down the alley of a preacher's needs as this book. It reminds me of "Beside the Bonnie Briar Bush" by Maclaren in its emotional power; and of Harold Begbie's "Twice-Born Ben" in its redemption appeal.

It is distinctly a preacher's book for preachers; and if I knew how I would do anything within my power to see to it that every preacher in this nation had a copy, for, if I could do that, I know that every preacher who read the book would thank me for it.

If it is stewardship in which you are interested, here are at least fifteen distinctly vivid stewardship stories. If it is service in which the preacher is interested, here is a group of service stories. If it is sacrifice, here are at least five stories on sacrifice which will stir your people deeply and unforgettably. Here are stories of a great, good father who taught a boy social justice, to know birds and trees and God; who knelt with his son in daily family worship. Here is a story of mother love which will be perfect for a mother's day sermon; here is a missionary story, "Fred Pyke Is Back," which is the most thrilling missionary story I have ever read. It is the best book for preaching and illustrations I have read in five years.

W. P.

Leibniz by John Theodore Merz. Hacker Press. 216 pages. \$2.75.

This very important interpretation of the life and thought of the eminent philosopher, Gottfried Wilhelm Leibniz, is now happily available again for the English readers. Merz is best known for his monumental four-volume History of European Thought in the Nineteenth Century.

Leibniz is one of the most many-sided and interesting characters in the history of modern philosophy; some writers have called him the most comprehensive mind since Aristotle. For theologians and the readers of this magazine Leibniz will be most interesting for his essay Against Atheism, his Defense of the Trinity, his arguments for the existence of God, his La Theodicie and his Systema Theologicum written in the interest of a reunion of the Protestant and the Latin churches.

This particular book, of which the first half is devoted to the life and character of Leibniz and the latter half to an analysis of his thought, is particularly commended to those seeking acquaintance with this great systematic mind.

R. W. A.

One Increasing Purpose by B. A. Garside. Fleming H. Revell Company. 271 pages. \$3.75.

This is the life story of Henry Winters Luce, Presbyterian missionary. To Americans of today he should be identified as the father of Henry Luce, head of the great chain of magazines which includes *Life* and *Time*. Henry, the son, is a national figure and many readers

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of this biography will regret that the author does not give more space to the development of the son and an interpretation of his life philosophy. But, the father has a story in his own right.

Henry Winters Luce belonged to a group of young idealists who resolved to make themselves count in the Kingdom of God. In Yale his name was closely associated with those of Sherwood Eddy and Horace Tracy Pitkin. Of the three, Sherwood Eddy alone survives. All three were led into the field of foreign missions. Pitkin was killed in the Boxer uprising in China. Luce lived a long and useful life passing away among his friends in America.

Young Luce decided on the teaching career in China. All missionary colleges were struggling for existence. The growing intelligence of the Chinese youth insisted on qualities in equipment and teaching which the schools were unable to meet. Henry Luce had qualities of leadership. He met people easily and had the facility of securing their gifts and loyalties to the missionary work. As a result a large part of his professional life was spent in trying to secure funds for his educational projects. He didn't especially enjoy the travel or the work but was very successful in it.

In this volume you will find the story of the effort to liberalize the missionary colleges, the effort to enlighten America on the needs of a great Eastern people and authentic pictures of the life and struggle of the missionary.

"Too long," wrote Luce, "America has been Mediterranean minded."

This statement is more than an analysis. It is a prophecy of our mind of today.

W. H. L.

Saint Paul by Robert Sencourt. Sheed and Ward. 378 pages. \$3.50.

Take an author who has thought long and dwelt lovingly upon all the known events in the life of the man whose biography he has set himself to write, add to this familiarity with his character's own writings, add to this an intimate knowledge of all those Mediterranean lands through which his main character is to move, plus a thorough background in the contemporary historical situation, then take the ability to write very beautiful and satisfying prose—at times approaching poetry—and do it in a delightful, readable style. Bring these together and you have great biography; you have this book: *Saint Paul* by Robert Sencourt. It is a fascinating volume for the Bible student, but it will be equally appealing for the student of biography.

Paul, according to the author, was "most brilliant both in gifts and training of any in Syria or indeed the world" and he interprets him as such. Paul emerges a vital, vivid, dramatic figure of first century Christianity, but the author conveys, too, the impression of the immortality of that spirit at work in the world today through his own literary works, his surviving letters to the early Christian churches that he knew.

It need not disturb the Protestant that the author is probably a Roman Catholic. There are times when his conclusions about the date and place of certain Pauline writings (i.e., Philipians) and his assignment of the auth-

orship of certain other New Testament books (i.e., Hebrews and Ephesians) differs from the best and most widely accepted Protestant scholarship. In the very full appendices, he ably supports his views and cites his authorities. The main thing is that the author set himself the task of interpreting this historical figure of immense literary stature as the ablest interpreter of Christ and of the things of the spirit; and he has succeeded remarkably well. Under his facile pen and from out of the richness of his research and interest, Paul lives and the truths he uttered are seen to be of exquisite beauty and—ageless.
H-L. H. P.

Lincoln and the Preachers by Edgar DeWitt Jones. Harper & Brothers. 203 pages. \$2.50.

Multitudinous are the books about Abraham Lincoln, but none have covered the field that this one presents. The author has been a very close student of Lincoln's life and work, has lived in a section of the country where Lincoln did much of his work, and a collector of works on this great America.

Few of us thought of Lincoln's association with preachers, but the author of this volume gives us insight to a phase of Lincoln's life, which has not, heretofore, been disclosed. The author has gathered together the names of many of the ministers who knew and associated with Lincoln. He shows how Lincoln influenced them, and what effect their association had on him. Lincoln is shown as a man of real deep religious conviction, though not having united with any church.

All students of Lincoln and all who are interested in this martyred president, will find some new things about him in this volume that the author has given us. It is valuable and should be in every library, especially those of preachers.

A. H. J.

Mahatma Gandhi: An Interpretation. By E. Stanley Jones. Abingdon-Cokesbury Press. 160 pages. \$2.00.

Supposing you were waiting to visit a very good friend whom you had not seen for some time. You had gone to his home and were informed that he was busy but that word would be sent you when he was free to see you. Then a message comes, not that you are to go now to visit this friend for some moments of friendly discourse, but to pay your last respects, for he has been taken by violent death. The impact of such a message, coming so unexpectedly, might make you cry out that such a death has been "the greatest tragedy since the Son of God died on the Cross." The death of Mahatma Gandhi, at the hand of an assassin, brought forth such a cry from the anguished soul of E. Stanley Jones, the venerable senior missionary of the Far East.

This book is not a biography, but rather an interpretation of the life of a great man. Dr. Jones has spent over forty years in India and has been closely associated with her political and religious struggles. When Gandhi returned to India from his struggle for Indian rights in Africa, Stanley Jones met him and became a fast friend. So the author is well qualified to write this book. Well written, it reveals

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many hidden qualities of Gandhi and makes his struggle for India's independence more understandable. The only objection is that the author seems to read too much of Christ into the life of this wiry, brown-skinned fighter for men's lives and souls.

Dr. Jones feels confident, and eloquently, that the influence of Gandhi will live on in the future and help develop a proper feeling between the peoples of India as well as provide the basis for the bringing together of Great Britain and India in a friendship that will help the new land to stand on its own feet. This book should have a wide reading among all who are interested in the development of India in the world and the effect of her impact on all who come in touch with her.

R. L. V.

Philosophical

Conscious Clay (From Science via Philosophy to Religion) by William Allison Shimer. Charles Scribner's Sons. 211 pages. \$2.50.

Current theological thinking could be tremendously enriched if more theologians were physical scientists. William Allison Shimer, visiting professor in philosophy at the University of Hawaii, following the vitalists like Bergson, defines God as life or as "this vital universe." The unified vital, creative energy of the universe is God. This kind of thinking is monistic and sometimes the monism is a little over-powering. But it is a healthy corrective to many current, unrealistic explanations of such concepts as matter and spirit, good and evil, and the like.

The norm of value for men is ultimate creativeness. Living creatively is the highest good.

The latter part of the book leads into the field of Christian ethics, where some interesting opinions on love and marriage, crime and punishment, war and peace, economics, politics, etc. are expressed. These opinions are based on this monistic, vitalistic conception of the identity of God and the universe. The emphasis on a biological approach in educational theory is good.

This book should be required reading for Barth, Brunner, Reinhold Niebuhr and all continental theologians. It has something to say that is both realistic and Christian.

H. W. H.

The Meaning of Man by Jean Mouroux. Sheed and Ward. 304 pages. \$4.00.

While this volume will appeal mainly to those with special interests in contemporary Roman Catholic theology, it contains much that is of value to the careful Protestant reader. The purpose of this study is to show that "the Christian mystery is filled with a murmur of divine friendship for man, that it is able to explain both his misery and greatness, that it has power to bind up his wounds, and by divinizing to save him." The author attempts to prove that the basic human values have been set in their place and magnificently saved by Christianity.

The two opening chapters discuss the temporal values (time and the universe) and man's relation to them. Since Jesus loved temporal reality and

as it has its source in God, the Christian should love the temporal. Error has arisen because temporal values have been severed from God. The Christian sees reality as existent, brotherly and divine. Under the next general heading of Carnal Values, the author sets forth the nobility, misery and redemption of the body. The third section of the book is devoted to a study of spiritual values. There are analyses of the significance of the human person, spiritual and Christian liberty, love and charity. Man is seen as a mystery, a pilgrim, a unity of body and spirit. The sacred is regarded as "the noblest name and the deepest truth of the human."

Whether or not one agrees with certain of this author's emphases and arguments, here is a volume which should help any thoughtful reader to a better understanding of the Christian doctrine of man.

J. C. P.

Man's Restless Search by Barbara Spofford Morgan. Harper & Brothers. 224 pages. \$2.50.

The book has had an interesting history. It was published by Harper & Brothers in 1947 under the title "Skeptic's Search for God" and sold very few copies. So great was the conviction of the publishers that it is a significant book that they decided to re-issue it under a different title and after Dr. Morgan had done a certain amount of revision.

In certain quarters the book has received high praise and there is no mistaking the earnestness of spirit which produced it or the beauty of writing in which the message is expressed. Nevertheless it is doubtful if *Man's Restless Search* will have a large audience. Dr. Morgan appears to be a blending of scientist, philosopher and mystic and only those who share her rather rare experience are likely to benefit from what she has to offer.

F. F.

Religious Education

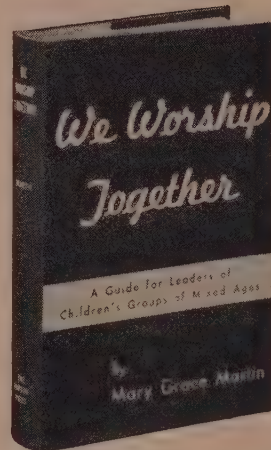
Peloubet's Select Notes by Wilbur M. Smith. W. A. Wilde Company. 402 pages. \$2.75.

This well known volume of notes on the International Sunday School Lessons is, for 1949, the 75th annual volume to bear the above title. Originally prepared by Dr. Francis N. Peloubet, in recent years the notes have been written by Dr. Wilbur M. Smith who has brought to the task his outstanding scholarship and emphasis on the conservative viewpoint.

Each lesson is treated from the standpoint of 1) The teacher and his class, 2) The lesson in its setting, 3) The teacher's library, and 4) The plan of the lesson. It is under the last point that Dr. Smith develops his commentary on the lesson, drawing upon the opinions of noted Bible scholars and preachers of the present and past generations. The author's wide knowledge of Biblical and theological works is thus placed at the disposal of the reader. Growing out of such knowledge, under the head of The Teacher's Library, Dr. Smith lists excellent titles that throw light on the lesson, although it is to be doubted whether many teachers will have access to more than a

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few of the books mentioned.

An interesting feature at the beginning is a list of books on the life of Christ, the Psalms, Jeremiah and Isaiah with Dr. Smith's evaluation of each. Appearing also is a list of fifty-two pictures, reproductions of famous masterpieces, which may be secured to illustrate each Sunday's lesson. These would be of great help in teaching children. The book itself is profusely illustrated, in some instances with full page pictures in color.

The high standard set by the author, from both the exegetical and evangelical viewpoints, makes the book one that can be used throughout the current year, and, if properly indexed and catalogued, a practical tool for pastors and others through many years to come.

F. J. C.

Protestantism Faces Its Educational Task Together by William Clayton Bower and Percy Roy Hayward. C. C. Nelson Publishing Company, Appleton, Wisconsin. 292 pages. \$3.25.

Books of this kind make us very conscious of our great Protestant heritage. As we view the world from our own denominational pulpit, we sometimes have the feeling of loneliness. Yet in our midst are moving forces which, when we associate ourselves with them, can lift us up with strength toward the definite purposes for which Protestantism exists. The story of the aims and functions of the International Council of Religious Education found in this volume is one such force in our world today. Written by two men best qualified to tell the work of the Council, this book will stimulate a greater interest among those unfamiliar with its work.

The authors point out that the International Council is the oldest and one of the most effective expressions in North America of the will of the Protestant churches to work unitedly in the development and the maintenance of an American culture which is basically Christian. It promotes the Christian education of persons of all ages. The various fields in which Protestant co-operation has been maintained are surveyed. These include children's and young people work, adult work and family life, curriculum and audio-visual education, leadership education, vacation and weekday church schools, field work and conventions, research and public relations, meeting war and post-war needs, and the Standard Bible Committee. The underlying philosophy and the main directions which this cooperative movement in Christian education has followed through the years is discussed. There is also brief sketches of the various important leaders who have worked with the Council. The authors conclude with a survey of possibilities for the future as Christian education enters into the larger life of all Protestantism.

This book is a valuable contribution to recent American church history. It is a story of how the divine impulse toward togetherness has expressed itself in many ways.

W. L. L.

The Bible

The English New Testament from Tyndale to the Revised Standard Version by Luther A. Weigle. Abingdon-

Cokesbury Press. 158 pages. \$2.00.

One million copies of the Revised Standard Version of the New Testament were sold the first year. To these purchasers and many who later secured copies of this version this book will be of particular interest. Bible students seeking a brief account of the translations of the New Testament will also welcome this volume. This story is given by one who served as chairman of the American Standard Bible Commission. The substance of this book was first given as a series of Cole lectures at Vanderbilt University.

The first chapter traces the history of the English Bible to 1611 when the King James Version appeared. Chapter two tells the story of the gradual change in the attitude of the Church toward English translations of the Bible. Tyndale's work in translating the Bible and studies of its influence upon the making of the King James Version to the present time is the subject of chapter four. Most readers of *Church Management* will find the last two chapters of greater interest. Here is the story of how the Revised Standard Version was planned and carried out. Dr. Weigle relates many interesting tales of the trials and tribulations of the project. Although the committee had at first difficulty in securing a publisher, one million copies were sold the first year. The last chapter discusses the use of the New Testament—and particularly this translation—in church worship.

Here is a book which *Church Management* readers will find both absorbing and fascinating. It is a book particularly significant in our time for all who

believe in the abiding value of the English New Testament in worship, preaching, teaching, and studying God's word.
W. L. L.

A Bibliography of Bible Study (For Theological Students). Theological Seminary Library, Princeton, New Jersey. 85 pages. Eighty-five cents.

This paperbound bibliographical guide to Bible study is a beginning, at least, in the publication of such necessary aids for seminary students. While the tool is well devised and the publishers are to be highly commended for this worthy undertaking there are a number of matters which should be considered before a re-issue or the publication of a similar instrument in other fields.

In the first place there are approximately 1,000 titles mentioned in this book and there are no statements or evaluations about these many works. This will leave the average student more perplexed than to see the books on the shelves of the library. In this sense the book is scarcely more than a short-title catalog or reprint of the card file under the selected New Testament heads.

There are some glaring omissions. It is hardly excusable that the excellent Catholic New Testament translation done at the St. Anthony's Guild Press in 1941 should be missing. Also Henry C. King's older but capital study on *The Ethics of Jesus* is missing.

Despite these and other weaknesses, it is a beginning in the right direction and should lead to the production of similar guides in other areas.

R. W. A.

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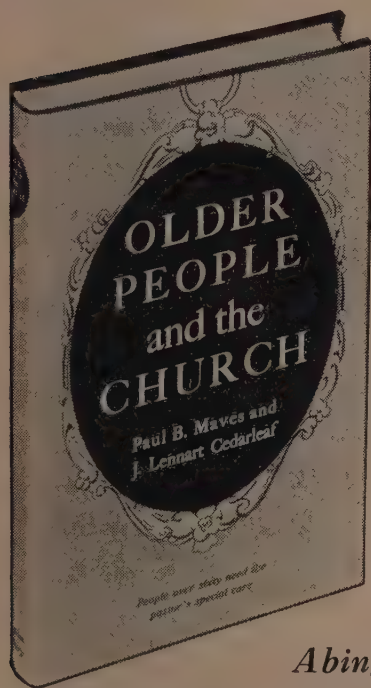
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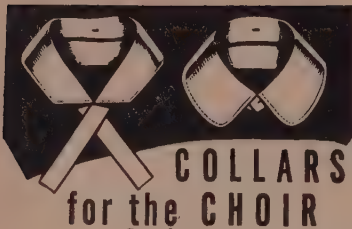
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Various Topics

Man's Disorder and God's Design, four volumes in one. Prepared under the auspices of the first Assembly of the World Council of Churches. Harper & Brothers. 858 pages. \$5.00.

This is the omnibus volume of the Amsterdam Series comprising the reports of each of the four commissions and the messages of the corresponding assembly sections of what has been termed "the greatest church meeting since the Reformation." The four volumes herewith included should not be mistaken for the preliminary volumes given to the delegates to the Assembly. The contributions of over forty distinguished men and women have been included thus bringing together in four, now one, volume "the thinking and writing of great church leaders on great issues—and the sum of their findings as members of the four major sections of the Assembly."

The four topics under which these essays are arranged and which by general agreement were adopted prior to the Amsterdam meeting are: I. The Universal Church and God's Design; II. The Church's Witness to God's Design; III. The Church and the Disorder of Society, and IV. The Church and the International Order.

To read this book is an overwhelming experience. To be sure there are a variety of points of view reflected, yet this is one of its enriching qualities. "One can easily detect a strong thread of sincere devotion running through the whole. It is a great moment when so many writers bend their efforts to think upon the ills of humanity, solutions to be undertaken, and the creation of a greater unity. Surely the conviction has grown that we are One World and that to this proposition all Christendom must be devoted."

Christian people ought to read this book for the discipline it will bring, for the understanding of varying points of view it will give, and for the deepened sense of "oneness" it will develop. One would fondly hope that by the time the next Assembly of the World Council comes, there will be more voices raised making articulate the perennial optimism inspired by the good news of the Christian faith.

S. L.

The Maryland Germans. A History. By Dieter Cunz. Princeton University Press. 476 pages. \$5.00.

The author, associate professor of German at the University of Maryland, gave seven years of research to the field. He has done a thorough work. Quoting, at the outset the all-too-true word of Frederick Jackson Turner, "The story of the peopling of America has not been written," he does something about it. And this good work deserves emulation for many parts of this country and many nationalities now inhabiting it as they make a new nation.

Baltimore, a leading trading-center, contained more wealthy German-Americans than usual, and it received more well-to-do, educated Germans than was common in the story of German immigration. That gave to this city especially, a highly articulate German colony, from colonial days until now. The

author submits to the war-psychology, in ending the book with a quotation from a German-American who "protests" and "denounces" Nazism. That is good in itself. But there might have been something of a recognition that the sins of Nazism are universal and are far too possessive of those who drive out the devil with Beelzebub. The people, whatever their nation, are people still; and nations are amoral.

The hard road by which the Germans came to America is well illuminated here. The Redemptioners, actually slaves, for a term of years, who sold their bodies and their services, for a time, to build a new life, are portrayed. Their lot embraced not only German immigrants, but those of other European nations, no less. That was also a foundation-stone of American society.

The author gives much time and space to the church-life of Maryland Germans. He is wise so to do. For the churches have directed the culture of the people in greater degree than has any other institution. Zion Church, Baltimore, receives large space, for its marked service, in education, liberalism, and defense of progressive ideals.

The book must be added to the reference works in the field, where it will henceforth be indispensable.

J. F. C. G.

Irma and the Hermit by Irma Tennant Materi. W. W. Norton & Company. 256 pages. \$2.95.

Irma is the wife of an American Army officer. The hermit is the nation or land of Korea. The book is a personal narrative of the American woman as she entered and lived among the Korean people. It is a personal narrative, not a profound one, nor an exhaustive study. Yet the first hand observations are keen, and the interpretations of Korean life, history and politics are discriminating. The writer has a sense of humor which is appealing and many of the pages will bring instinctive chuckles. Mrs. Materi has little inhibition in writing regarding the family life, social practices and personal habits of the Koreans. Neither does she take the scholar class alone as her subject. The result is often times revealing in personal practices of individuals and families. Interspersed are scenes of the social and emotional life of Korea. One chapter is concerned with the protests of the whoremongers who have lost their business through the American army occupation; another gives a description of a night in Korean Keesang (bath house).

Out of this rather unconventional literature comes a pretty true interpretation of Korean life.

W. H. L.

Inglennook Cookbook. Harper & Bros. 320 pages. \$2.00.

The first *Inglennook Cookbook* was printed in 1901 in the days when housewives tended their cooking from the cozy inglenook just inside the great open hearth. The book has been reissued in modern dress, with modern recipes which were chosen from more than five thousand submitted by church people.

Here are basic recipes, none requiring the use of wines or liquors; also, sections on one-dish cooking, group cooking, international cookery, meal planning, etc. Especially appealing to

this reviewer are the tables which appear on the inside of the books' covers, making them available at a moments notice.

This compilation of 1500-plus recipes will be thoroughly enjoyed by the housewife in every home.

M. L. R.

Baby's Own Book by Dorothy Fay Foster. The Standard Publishing Company. Bound in board. Printed in colors. \$1.00.

Here is a baby's book which knows that people attend church. It not alone records the birth date, name of the doctor, first bath, etc., but gives the dates of the baby's first appearance in church and gives a place for noting other events in connection with the church. These include the words the minister said when he first saw the child. Some denominations will wish that there had been a place for recording the date of the christening. But the page devoted to the first appearance at church will substitute very well. A beautiful record for the new baby, including places for photographs, foot prints and the clipping of hair.

W. H. L.

Behind That Wall by E. Allison Peers. Morehouse-Gorham Company. 181 pages. \$2.50.

E. Allison Peers is a member of the faculty of the University of Liverpool, and is a recognized authority on the "Mystics." *Behind That Wall* is a collection of essays on the life and writings of men and women who have lived their lives quietly and greatly behind those walls. Pen-sketches of St. Augustine, St. Bernard, Ramon Lull, St. Ignatius, Jeremy Taylor, and seven others. The sketches open each classic—as *The City of God* by Augustine—just far enough to give the reader a glimpse "behind that wall" that he may be inspired to a deeper study of the originals.

D. R. F.

Channels of Devotion by Gladys C. Murell. Abingdon-Cokesbury. 106 pages. \$1.00.

Prepared for youth and adult groups especially, here are twenty-four story-worship services complete except for possible addition of extra music. For the busy leader with no time to prepare, these services will meet a real need. At the same time, adapted by the trained leader, there is much material here for splendid devotional periods.

H. W. F.

Who Am I? by John B. Walhour. The Macmillan Company. 115 pages. \$2.00.

Here is a good book for those building a program of helpful young peoples' programs. It is a book that grew out of addresses given by the chaplain to the cadets at West Point. The plan is to describe biblical characters from the general to the more particular and then interrupting at given points to ask—"Who am I?" Clues are given until the character is recognized. Such characters as Thomas, Jeremiah, Daniel, Matthew, Silas, etc., are used. Twenty excellent programs are afforded here to help build interest among church groups.

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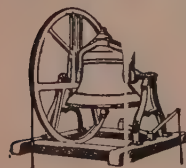
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Rural Pastors Advise on Professional Training

by *Robert L. Clingan**

FIFTY ministers from the rural churches in the Cornell-Ithaca area were meeting together at Barnes Hall on the Cornell Campus. They were there on call from the Rural Church Institute to help formulate a program for the internship summer training program of theological students.

At that meeting they were given a questionnaire including the following question, "What do you think are the principal needs of theological students about to enter the ministry today?" The question was addressed to rural ministers for the benefit of a program of training students definitely interested, if not committed, in the rural ministry.

Out of the discussion that followed, fourteen needs were listed by the fifty men present. These reveal the kind of problems our rural ministers met in their early ministry, and in some ways reflect on the adequacy of their seminary training. The ministers represented a rather large span of age range, but they were predominantly liberal, cooperative, and rural church minded.

Here are their conclusions as to the principle needs of theological students about to enter the ministry today.

1. Psychiatric understanding.
2. Learning how to approach people. An office can not be effective substitute for personal contracts.
3. Know the structural organization of the rural community.
4. Become a pastoral adviser, not as an expert but as a liaison man between people in need and experts. Cultivate neighborly relations.
5. See that rural life means growth, and growth is slow. Understand people and their history.
6. Recognize that no "cut and dried" program will work everywhere.
7. Discover and maintain an understanding of God in Christ, the spiritual incentives.
8. Be prepared for the realism of the inertia of a cohesive interrelated community.
9. See the glory and man-sized re-

quirements of the rural ministry.

10. See the ministry (rural) as a way of life, with man and wife working as a happy team out of their home experience.

11. See the needs of the rural parish, not the faults of the seminary professors.

12. Learn how to organize one's time.

13. See a cooperative ministry in contrast to a competitive ministry.

14. See the problem of attempting a cooperative ministry in a competitive situation.

The last of the fourteen tells not only something of the personal needs of the rural ministers but something of the plight of our divided Christian witness as our rural ministers try to develop a cooperative ministry in a competitive situation. Number 5 and number 8 were very similar, and reflect the fact high speed promotion and great change expectancies are out of place in the rural ministry. It was interesting to note that the need for psychiatric understanding was felt far more by the older men than by those recently out of seminary.

THE CHURCH IS A CITADEL

In pioneer days people lived in settlements around the edge of which were farms. Within the circle of farms was a stockade surrounding homes, stores, a church, and a school. In the center of the stockade was the blockhouse. Essential supplies, in the event of an emergency, were stored there. This was the fortress and place of last resort in time of danger.

Under attack by a strong enemy the pioneers gave up their farms, if necessary. If severely pressed they surrendered their homes, stores, the church building, and the schoolhouse. But the blockade they never yielded. There they took their stand, though it might mean struggling to death. There they had at hand supplies to see them through a crisis.

The church is a kind of blockhouse. It is the shelter for the essentials of life. These it holds ready for call. These it defends to the last. From *Follow Me*; Issue by J. Gordon Howard; The Westminster Press.

*Minister, The Federated Church, Genoa, New York.

A Declaration on Religious Freedom

There follows the declaration on religious freedom adopted by the executive committee of the Federal Council of Churches of Christ in America following the Cleveland meeting on world order:

The evidence coming from several areas in Europe makes it clear that there is a systematic attack upon churches by Communist-controlled governments. Although there may be no overt persecution of Christians for the profession of their private faith or for religious worship, it is plain that totalitarian states under Communist domination are determined to prevent the churches from having any influence in public life. In the light of recent developments in Hungary, Bulgaria, and elsewhere the design of these states to bring the churches into subservience is no longer open to doubt.

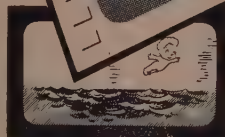
The methods adopted by one totalitarian regime or another in achieving this design include preventing the churches from maintaining schools for the religious education of their children, banning Christian youth movements or sharply circumscribing their activities, eliminating or controlling Christian publications, forcing strong church leaders out of their positions and supplanting them with submissive personalities, and isolating the churches from fellowship and contact with churches in other lands.

While these objectives may not be openly avowed, they are pursued by such devious means as public trials on such technical charges as manipulating the currency, black marketing and espionage.

The attack of the Communist-controlled governments is directed against all forms of organized religion which refuse to be tools of a secular policy. All the churches are involved in the defense of a rightful religious freedom as over against the pretensions of the totalitarian state. They must stand together in resisting, in such ways as are appropriate to the church, every attempt of a godless political regime to curtail or to destroy the influence of religion.

In bearing this united testimony and standing together in a common protest we must guard against a blind emotion or a headless hysteria which might seek to defend the church through resort to war. It would be wholly illusory to suppose that the

(Turn to page 74)



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Religious Competition Blights Jamaica

by H. Ingham*

Jamaica, the island called by Christopher Columbus "the most beautiful island in the world," suffers from too much religion. The competition of American religious bodies is spiritually devastating. A British observer asks us to tell American churchmen this story.

JAMAICA is very much to the fore in American advertising these days and these advertisements vie with those for Florida and southern California in their claim for "A Place in the Sun." Their color and attractiveness lures many a tourist and others seeking rest and refreshment to this wonderful island set in a silver sea—or should it be blue?—among the islands of the Caribbean Sea.

The interesting thing about these advertisements is that they are all true, including the color, and one will have to go far to find a more beautiful place for a vacation than Jamaica. When Columbus discovered the island in the seventeenth century, he reported to his queen that he had discovered "the most beautiful island in the world" and that apparition has never been challenged.

To describe the scenery is almost beyond one's powers, for as one looks at the hills—it is an island of hills and valleys—it is not only their contour rising, tier upon tier, up to seven thousand feet, but the color seen in the clouds as they roll down the valleys is indescribable. Where Columbus landed has been marked on the maps as Dry Harbor and not far away another inlet known as Runaway Bay; but at long last, the name of the former has been changed by Government Charter to Discovery Bay and much is being made of it in that connection to attract visitors. Runaway Bay keeps its name and will, I suppose, continue to do so and will always be a reminder of the days when the people of the island were held in bondage.

I have recently returned from Jamaica, having undertaken a special task, pastoral and administrative, for the Colonial Missionary Society of London. For six months I had the oversight of the largest Congregational church on the island at North Street in Kingston and a roving commission to see the work which was being done by the Congregational de-

nomination in Jamaica. This took me over most of the island, up the hills and through the valleys. Most of the work of the society is in the hill country of Clarendon and our churches in the main are in the hills, a relic from the days of emancipation, when the freed slaves fled to the hills because they did not trust their late owners. They were in turn followed by the missionaries who formed churches amongst them which remain to this day.

Some of these churches are set in a scene which is almost heartbreaking in its beauty. Standing by one of these churches and turning to the north, south, east or west, nothing but beauty meets the eye. Cloud-capped hills, wooded valleys and sparkling streams all bring to mind the hymn "every prospect pleases and only man is vile." It is still true, even after one hundred years of missionary effort, that there is much that needs the saving grace of our Lord Jesus Christ, both in the religious and economic spheres.

American influence is found everywhere and the surprising thing to me was to find the "American accent" almost everywhere I went. Young men and women who have been to the United States for a short time, come back having imbibed much of American manners and ways and they have readily been copied by the people with whom they come in contact. The war also had its effect in this respect as many of the men who served came into contact with their colored brethren from the States and the contact is reflected in their clothing, manner of speech and the demands they are making for a better standard of living. "Jamaica for the Jamaicans" is a very real cry and I believe that the war contacts had much to do with this desire.

Apart from this, American influence is seen and felt everywhere. The hotels which cater to the tourist trade are all run on American lines with American prices. The business houses

*Pastor, Upperton Congregational Church, Eastbourne, England.



in the larger places are all very much on American lines and when the dollar shortage became acute many a Jamaican businessman did not know what the future of his business might be, as goods from England and other places were not coming in sufficient quantity to take the place of the rapidly disappearing American merchandise. One businessman told me that if the dollar situation was not eased before long, many a flourishing business concern might have to close down altogether.

New homes which have been built recently are all on the American pattern, with all the modern conveniences found in the States. One place where we were entertained, the hostess pointed with pride to a large refrigerator, a modern wireless set, electric lighting installation, etc., and said with great pride, "all these were bought by my husband on his last business trip to the United States and he got them here just in time."

I stood one day at a place called Cross Roads at about four-thirty in the afternoon, a time when the shops and offices in Kingston close and I counted the cars being driven by professional and business people as they returned to their homes after a day in the city. Ninety out of every hundred cars which passed were of American make and mostly of the high powered variety—they have to be that to get over the hills. The fact is that wherever one turns, American influence is felt and I believe it is all to the good, as it is raising the standard of living all over the island.

What is true in the business world is, in some measure, becoming true in the religious world, but not, I fear, with the same beneficial result. The colored man is usually a religiously-minded man, for all his culture has been centered around his church. Education has been entirely in the hands of the church and today many of the country churches are what is known as a church-school, being used for worship on Sundays and a day school during the week, with the minister the chief educational officer, paying the salaries of the teachers and directing the educational work generally. This has meant that the Jamaican has been well taught in religious matters and I do not exaggerate when I say that I found the religious standard higher among the run of ordinary people than I have found it either here, in England or in the United States.

The colored man is not only religiously inclined but with his religion there is an emotional strain which is both delightful and dangerous. How he can sing! putting meaning into

well known songs and hymns which one rarely meets in the western world and therein, it seems to me, is the danger of an American influence.

I have never seen so many of the "sects" as I have seen in Jamaica. It is literally true that in a drive around Kingston, one can count more religious places of worship than one can in Los Angeles! Not, of course, as sumptuously housed as in Los Angeles for the majority of them are in small houses, tumbled down cottages, corrugated sheds, etc., but all proudly bearing the sign of their faith.

It would not be fair to say these meetings supply a need not furnished by the orthodox churches. It is rather that an element has come in among them which has set out deliberately to exploit the emotional side of their nature with the result that when this has exhausted itself, they are worse off than before and all the churches are suffering from this exploitation.

Extensive inquiries drove me to the conclusion that almost all of this exploitation came from America and if it were not for American money, it could not last for long. In the country, it is worse than in the towns and again and again, I had pointed out to me buildings which had been built by money from America for church worship, almost alongside of well-established churches without regard to the need of the community but as one minister said, "merely to give a good report to the people of the States." A lawyer of Kingston, whose mother lives in one of these hill stations, told me that a "minister" of one of these sects, had built for himself a fine house, drove a high powered car of American make and ministered to a congregation of about twelve every Sunday. It is a pity that a people so fine and responsive to religious things should be spoiled by the influx of such sects.

There is one outstanding exception from America, yet strangely enough, they are not attempting church building on a large scale. They are the Seventh Day Adventists. Their work in various parts of the Island, in building hospitals and clinics staffed by highly trained doctors and nurses are a boon to the people and I heard on more than one occasion, "I would rather go to the Adventist hospital than to any other hospital" and from my observation and experience that is a well deserved tribute.

America is rich and generous, as I well know from experience, and with a little more care in understanding where and how her generosity is used, she can become a great power for good both in the economic and religious life of this beautiful island.

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Items should be sent promptly if you wish publication in the May issue.

Albany, New York. Secretary of the New York State Council of Churches. Would like to exchange house from July 15 to August 15 with minister near Denver, Colorado. Will be glad to fill local pulpit and will cooperate to find preaching engagements for man coming east. Have brick house and garage. Three sleeping rooms, living room, dining room and kitchen. Albany is an old historic city on the Hudson, near the Catskill mountains and within driving distance of Vermont, New Hampshire and New York City. Opportunity for relaxation rather than honorarium sought. Wilbur T. Clemens, New York State Council of Churches, 75 State Street, Albany, New York.

Philadelphia, Pennsylvania. Suburban church of 900 members. Would like to exchange with someone within one hundred miles of Yellowstone National Park. Can offer beautiful eight-room manse. Service each Sunday at \$25 per Sunday here. Would like to exchange for manse and an opportunity to do some preaching. Four or five weeks—July or August. Robert M. Tignor, 622 Longacre Boulevard, Yeadon, Pennsylvania.

Chicago Suburb. Convenient to universities and offering unexcelled vacation enjoyments. Will exchange house or house and supply work with any minister in good vacation location, or will supply in exchange for use of house. Available for one month, time adjustable. Carl H. Wilhelm, 49 East 16th Street, Chicago Heights, Illinois.

Will Supply. Pastor of Disciples Church of 600 members will supply pulpit of any denomination in New England or vicinity of Washington, D. C., for use of manse or for honorarium of \$50 per Sunday. July 31 through August 21. Write or wire Luther J. Tigner, 1217 Howett Street, Peoria, Illinois.

Quincy, Massachusetts. No preaching. Parsonage located within few minutes of salt water beaches. Bendix, mangle, all conveniences. Would desire exchange for summer in rural Vermont or New Hampshire preferably. The smaller the town the better. Bedros Baharian, 81 Edison Park, Quincy 69, Massachusetts.

Will Supply. Presbyterian minister desires to preach four Sundays, morning and evening, in August for use of manse and small honorarium to cover transportation out there and back. Wife and two boys, 15 and 13. Prefer vicinity of Denver, Colorado, Mountains of North Carolina, or Mountains of New England. For reference, I supplied First Presbyterian Church, Rapid City, South Dakota, 1,000 members. J. M. McKnight, Crestview, Florida.

Wanted. Use of parsonage; preferably vicinity of Boston, Springfield or Providence. Would consider elsewhere. Will supply or exchange pulpit and/or parsonage. Self, wife and daughter. Good references. Roland Charles Marriott, Frankford Congregational Church, Philadelphia 24, Pennsylvania. Parsonage: No. 1369 Dyre Street, Philadelphia 24, Pennsylvania.

Will Supply pulpit in vicinity of Medford, Oregon, on last three Sundays in May and first Sunday in June. Ordained Presbyterian minister. Prefer that denomination, but will consider any evangelical church. Honorarium and travelling expenses from Medford to appointment. Gerald V. Case, 2600 Panola Street, Catlettsburg, Kentucky.

Southport, Connecticut. Southport Congregational Church. Church members—400. Month of August. Excellent parsonage with extra rooms for family and friends. Recreation facilities include swimming, fishing, sailing and golf. One service on Sunday. Would be interested in an exchange either in the West or New England. Galen E. Russell, Southport, Connecticut.

Salisbury, Pennsylvania. Located in famous "roof garden" of Pennsylvania, in beautiful mountain section. Warm days and cool nights. Modern parsonage with Bendix washer and all conveniences. Desire to exchange parsonages month of August, preferably in or near New York or Chicago. Will supply two Sundays if desired. Geo. E. Bowersox, Jr., Salisbury, Somerset County, Pennsylvania.

Philadelphia, Pennsylvania. Methodist Church, 300 members. Will exchange pulpit and parsonage, last two weeks in July; first two in August, but dates can be adjusted. Will exchange with minister in Canada, preferably Nova Scotia or Ontario. Will need a two-bedroom parsonage. Ours is a three-bedroom home. E. W. J. Schmitt, 718 West Norris Street, Philadelphia, Pennsylvania.

Lincoln, Nebraska. Pastor of St. Paul's Evangelical and Reformed Church, and president of the Nebraska Synod, would like to serve any Evangelical Protestant Church in or near Denver the first three Sundays of August for use of parsonage. No honorarium necessary. Arthur G. Crisp, 13th and F Street, Lincoln, Nebraska.

Will Supply. Presbyterian minister will supply any congenial denomination in vicinity of New York City for two or all Sundays of August in return for moderate honorarium. Paul M. Conley, 241 Shady Avenue, Pittsburgh, Pennsylvania.

Pulpit Offered. Small community-Methodist church, theologically liberal, located in rural-suburban community four miles from Ann Arbor and University of Michigan campus. Offer use of parsonage, modern facilities, during June, July or August, in return for Sunday morning preaching service. Will consider experienced preacher of any of the established denominations. Could do graduate work at University, or vacation in some of Michigan's most attractive areas. Loren W. Campbell, 5045 Plymouth Road, Ann Arbor 2, Michigan.

First Presbyterian Church, Newport, Kentucky. Pastor and officials of First Presbyterian Church U.S.A. of Newport, Kentucky, desire correspondence with anyone interested in spending the month of August in the area of Greater Cincinnati, Ohio. Enjoy the cultural and recreational advantages of the Queen City and at the same time see Kentucky, the Blue Grass state. Newport is only ten minutes from downtown Cincinnati. Newport church has 300 members. Church will pay a good honorarium for one worship service each Sunday. Manse is modern. Pastor would consider exchange with minister of any denomination and prefers northern or eastern states or Canada. Would consider other sections of U.S.A. Have had several years experience in summer vacation exchange. Joseph W. Fix, 669 Nelson Place, Newport, Kentucky.

Supply or Exchange. Any congenial denomination, month of August. Honorarium or use of manse; will consider exchange. Careful use of home assured; we have no children or pets. References

exchanged. Prefer Denver, Colorado Springs, or what have you? Age 39. W. Howard Lee, Flager Memorial Presbyterian Church, St. Augustine, Florida.

Will Supply. Baptist minister wishes to supply pulpit in Florida for month of July or August. Former pastor in Florida. No exchange. Milton G. Perry, First Baptist Church, 208 Market St., Warren, Pennsylvania.

Will Supply. Methodist minister expects to spend week-end of July 24 in vicinity of Susquehanna County, Pennsylvania and will be happy to supply pulpit or circuit in exchange for week-end entertainment. Milton Thomas, Wattsburg, Pennsylvania.

Will Supply. During month of July east of Mississippi River. Would expect use of parsonage and honorarium. Ready to share in a progressive summer program by arrangement with minister or congregation. Congregational Christian. References. Minister and wife, both of whom are interested and active. Henry L. Rust, Congregational Church, Sherburn, Minnesota.

Reidsville, North Carolina. Methodist church. Nine hundred members. Will exchange pulpit and parsonage for one month. Last week of July and first of August. One service on Sunday. Many points of interest nearby. Prefer Canada, New England or New Orleans. Will consider others. A. C. Waggoner, 306 South Main Street, Reidsville, North Carolina.

Will Supply. Will supply during the months of June, July or August for use of manse or parsonage. O. E. Dolven, Horace, North Dakota.

St. Paul, Minnesota. Will supply or exchange with any Protestant minister in Denver, Colorado, or vicinity, for a month. Approximate dates—July 15 to August 15. Dates are flexible and can be changed. Correspondence welcomed. Will require use of parsonage. W. W. Witt, 1971 Princeton Avenue, St. Paul 5, Minnesota.

Will Supply pulpit in commuting distance of Union Theological Seminary, New York, during the Summer Session, about July 1-August 15 in exchange for use of parsonage. My wife and high school boy and girl will be with me. Can furnish good references. Paul O. Cardwell, 1014 N. Edgefield, Dallas, Texas.

Massena, New York. Town church in fine vacation country on St. Lawrence River. Good fishing. Near The Thousand Islands, Canada, and the Adirondacks. Eight-room parsonage, cool, comfortable, modern conveniences. Morning service only. Desire mutual exchange for August. First Sunday in September optional. Would go anywhere, Maine to Rhode Island, not too far from coast. Ray N. McCann, 19 East Orvis, Massena, New York.

Will Supply. Minister of Methodist church (1100 members) will supply pulpit of any denomination in vicinity of Boston, preferably, but in New England, for use of parsonage, July 17 to August (Turn to next page)

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A Declaration on Religious Freedom

(From page 69)

present tensions could be relaxed by such a method.

Our witness in behalf of basic religious freedom is not limited to the states which are under Communist domination. There is also a totalitarianism of a Fascist type which is hostile to religious freedom. States which profess to be defending the rights of religion may in practice be denying those rights by their treatment of minority groups.

We cannot be silent about the fact that in Spain, the Argentine and elsewhere there are today grievous abridgements of religious freedom. In championing religious freedom we mean freedom from coercion by any earthly power, whether political or ecclesiastical, that assumes the prerogative of God and attempts to control the conscience of the individual.

We do not know the facts of the situation in the Communist-controlled countries well enough to justify us in fully evaluating the acts of our Christian brethren who are passing through a terrible ordeal. We can, however, have a confident trust that in every country there will be a faithful remnant who under all circumstances of

conflict will choose to obey God rather than men and who will not compromise their Christian convictions.

It is out of such fidelity to the word of God in the face of hardship and danger that the Christian church in other ages has survived attack and had its spiritual vitality renewed. The greatest service which we can render to hard-pressed Christians in many countries is to stand beside them in a fellowship of the spirit and to pray that they may be sustained by the divine assurance that the faithfulness will not be in vain.

The threat which the churches confront in other lands is a ringing call to Christians, in lands that are still free, to redouble their efforts in behalf of social justice and human rights. It is in the soil of misery and injustice that Communism thrives.

Ministers' Vacation Exchange

(From page 73)

15. Exchange of parsonages and pulpits possible. Write C. F. Jones, 1134 6th Street, Lorain, Ohio.

* * *

Will Supply. Non-denominational minister desires to preach Sundays in churches not too far from Chicago. Small honorarium and expenses. Small towns or smaller city churches preferred. Norval E. Packwood, 1015 East 52nd Street, Chicago 15, Illinois.

Religion in the British Isles

News Letter

by Albert D. Belden

Cathedral Triumph

St. Paul's, London—that "Church-of-all-the-World," which was the center of such appalling destruction in the war but which itself escaped as by a miracle, witnessed a very different scene recently.

Dr. Ward, bishop of London, played the part of mendicant friar on the steps of the cathedral and received gifts towards his Diocesan Construction Fund to the tune of £27,000 from his devoted parishioners.

So the "lil ol' city" is showing signs of sturdy self-help in her time of need.

Ancestral Aid

A similar story comes from Chichester. There the estimated cost of repairing and restoring the building threatened to be impossibly great. In preparation for repairing the roofs they were stripped of their ancient lead coverings which had not been disturbed for 700 years.

The lead proved to be of such thickness and quality that when sold it brought more than enough to pay the cost of restoration—so now an even more thorough scheme can be undertaken. Here is the "dead hand of the past" proving anything but a handicap—in fact it was "Ancestors to the rescue."

Publicity and the Church

A Christian children's colored "comic," a weekly news-sheet, and an illustrated magazine, are among the plans being prepared by the new Society for Christian Publicity. The "comic" will, it is hoped, prove as exciting and attractive to children as any other, but it will be very different in tone from some of the existing ones.

Parents who are worried by the influence on their children of these eagerly-devoured production, will welcome this new venture.

"We are not trying to compete with any other church society," explained the secretary, Rev. Marcus Morris, "we are tackling what no one else is doing—the production of popular periodicals that will present Christian teaching and news about the church to people who normally hear nothing about it.

"We believe that it can be done in a way that will attract and challenge them. People have been saying for a

long time that something of this kind is badly needed."

Primate Visits Wales

During his official visit to the Province of Wales, in connection with the centenary celebrations of Trinity College, Carmarthen, the Archbishop of Canterbury was the guest of the Archbishop of Wales, Dr. David L. Prosser, and preached to a congregation of nearly two thousand at evensong at St. David's Cathedral. People travelled from all parts of West Wales to be present at the service, and nearly a hundred clergy walked in the procession into the cathedral. The primate recalled a visit he had made to St. David's more than twenty years ago when he was a schoolmaster. "The loveliness of the place," said Dr. Fisher, "and the loveliness of this noble house of God entered deeply into my soul." This is the third visit of an English primate to Wales in 761 years. The first was in 1188, the second in 1925.

Child Delinquency

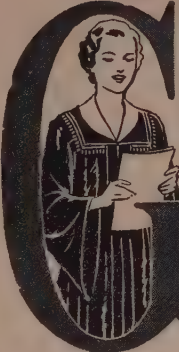
Britain is very exercised in mind just now over the moral dangers to which its post-war childhood is exposed. The Church of England has published a report called "Children Adrift"—but it is very conventional in its recommendations. A very much better and more vital attitude to the problem is represented by a fine article by Thomas England in the *British Weekly*, bearing the brave title "The Extermination of Juvenile Delinquency." The writer stressed the simple fact that most delinquency arises from youngsters not having enough to engage their energy. "Let them have plenty to do" is his motto.

Here is an extract of some interest:

"Fortunately, or unfortunately, I have some disused gravel pits. In the summer holidays some hundreds of youngsters resort thither uninvited. They paddle, swim, fish, sail, camp or do what they like. The police have a tendency to gravitate there, life being much more interesting than in the somewhat monotonous estate nearby.

"I asked a constable if the youngsters gave them much trouble. 'Dear no; but, please sir, don't make this a park. They don't want no geraniums.'

"Although the attendance in August



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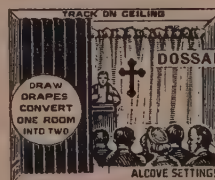
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averages over 1,000 a day, on the first in September it would be difficult to collect a painful of litter.

"One summer we engaged play leaders and provided a variety of equipment. Believe it or not, there was not a solitary ball missing at the end of the holiday."

This is also an American problem—perhaps the main solution is the same. **Mindzenty and Rome**

There have been great demonstrations of Catholic protest all over Britain against the trial and sentence of Cardinal Mindzenty. But in Free Church circles it is felt that now both of the great Catholic churches have an unrivalled opportunity. If the Russian Orthodox Church would seize this opportunity to befriend Mindzenty, she could pierce the heart of her ecclesiastical rival and lay the foundation of a new understanding. Whilst, if Rome is sincere in defending liberty—freedom of conscience, of speech, and of assembly, in this case she would do well to stand for it equally in all cases and instruct her hierarchy to do

likewise, especially in the Latin countries.

This is one of the greatest opportunities Rome has ever had to establish once and for all her belief in Christian liberty for all. Let her cease all persecution of religious minorities.

Michael Scott

This modern Livingstone, who has suffered imprisonment for his championship of the unhappy Herreros tribe of Southwest Africa is in London. Their chiefs were refused permission to come to Europe to plead their case against oppression and exploitation, but Michael Scott succeeded in coming. He has forwarded a personal appeal to the prime minister. Many people in Britain are deeply concerned and disappointed with the reactionary attitude to the black race exhibited by the present government of South Africa. Here is an extract from a recent article of Mr. Scott's in "The Church of England Newspaper and Record."

"After thirty years of the mandatory administration, the native inhab-

itants remain without any form of elected representation in the House of Assembly in South-West Africa or in the Advisory or Executive Councils.

"By declining to submit a trusteeship agreement and refusing to recognize the United Nations as the successor of the League of Nations in the matter of trusteeship, South Africa, *ipso facto*, deprived the native inhabitants of the right of petition which they enjoyed under the League. On the other hand, South Africa conceded to them no form of elected representation in the proposed new constitution. She declares that these proposals, giving the white population six seats in the Union's House of Assembly, do not amount to 'incorporation' into the Union but rather 'integration' and that she will continue to administer the territory in accordance with 'the letter and the spirit of the mandate.'

"Since the essence of the mandatory system was international supervision it is difficult to understand how this can be, or on what moral or legal authority the present administration can claim to be based."

Conscription

The churches in Britain are just beginning to wake up to the fact that peace-time conscription is now the law. Now their own lads are being taken by the state and taught to kill, the draft has become the "draught" in Bible classes, Sunday school teaching staffs, etc. One Christian father had a shock when to his question "what have you learned in the first three months" addressed to his conscript son, his boy replied jauntily "Oh, only five ways of killing a man without any weapons." It is dawning on the mind of the church that Christian youth all over the world are learning *how to kill each other*. Somehow this doesn't seem to harmonize with "I believe in the Holy Catholic Church."

Dr. Bernard Clausen's brave stand in Cleveland against the "draft" has not passed unnoticed in Britain.

Ojibways

The Rev. Justice F. Southam, who for over five years has been vicar of Langton-on-Swale, Northallerton, has been granted three years' leave of absence by the Bishop of Ripon to become priest of a tribe of Ojibway Indians, 100 miles north of Winnipeg, Canada. Mr. Southam, who is able to speak the tribe's language, leaves in a month's time.

He has travelled to Australia, India and many other parts of the Empire on church work, and is an ex-chaplain to the Royal Canadian Mounted Police. Mr. Southam is a bachelor. His foremost hobby is tapestry work.

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MENNONITES COLLECT FARM EQUIPMENT FOR REFUGEES

Akron, Pennsylvania—A campaign to collect horse-drawn farm equipment for Mennonites refugees in Paraguay and Uruguay, has been started by the Mennonite Central Committee.

Collection centers have been set up by the organization in Kansas, Iowa, Illinois, California and Pennsylvania.

Members of the sect, and others who may want to contribute, have been asked to repair the old machinery and disassemble it for shipping. It was said that shipping centers for overseas relief are not equipped to handle this project.

A similar program last year supplied the refugees with smaller items of equipment, such as tools and utensils for the working of land in their newly-settled communities in South America.

Since the close of World War II more than 4,700 Mennonite refugees from Europe have entered Paraguay, while nearly 800 are becoming established in agricultural communities in Uruguay, officials of the committee said.

RNS

Editorials

(From page 7)

silly that business organizations provide for their employees better than do the churches.

The ministers are largely to be blamed. When the federal social security law was first proposed most ministers were against it. This writer recalls the debates. It would be a mingling of church and state, some insisted. Others who were more honest felt that the federal plan would in some way jeopardize the ministerial pension plans then operating. Their failure to see thousands of lay-employees unprotected by the ministerial pension plans was not a credit to the profession.

With pending legislation the federal social security plan takes on new importance and the failure to include church employees will place churches under a severe handicap in the securing of competent workers.

The same thing is true in the various federal and state programs for fair employment legislation. These acts are to prevent discrimination in employment. One is not to suffer unemployment because of the color of his skin or his religious faith. Ministers have been usually in favor of the legislation but, for some strange reason, have been almost as universally in favor of exempting religious organizations from the terms of the legislation.

A member in the Ohio legislature recently raised a question about this attitude on the part of ministers. "Why is it," he asked, "that they are so eager to have business assume these responsibilities and yet expect to have their own organizations exempted from the provisions of the act?"

We think that the exemption of churches from both the social security legislation and from the fair employment acts are to be regretted. So far as churches are concerned their desire for exemption is short sighted. No one knows just what congress will do with the proposed social security expansion. But if the protection goes to the figures which Mr. Truman suggests there will be few denominational pension systems which will offer as adequate security for old age. Ministers who have consistently opposed inclusion of churches in the plan will be the financial losers.

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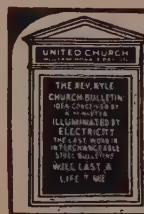
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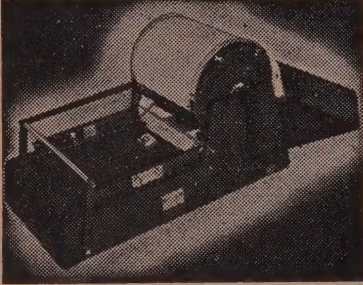
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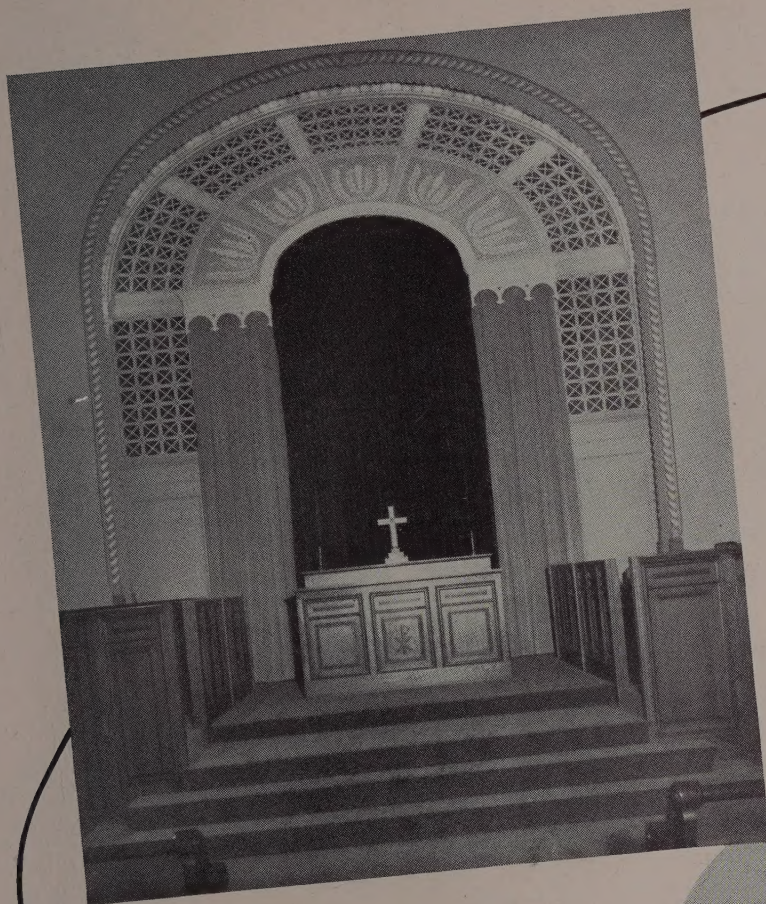
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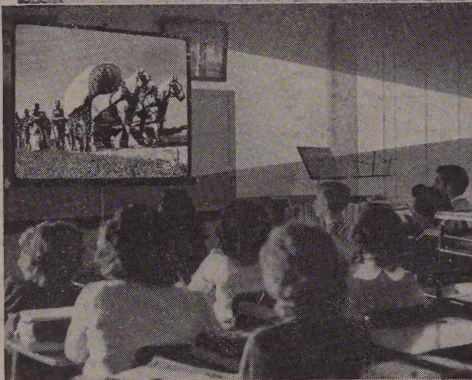
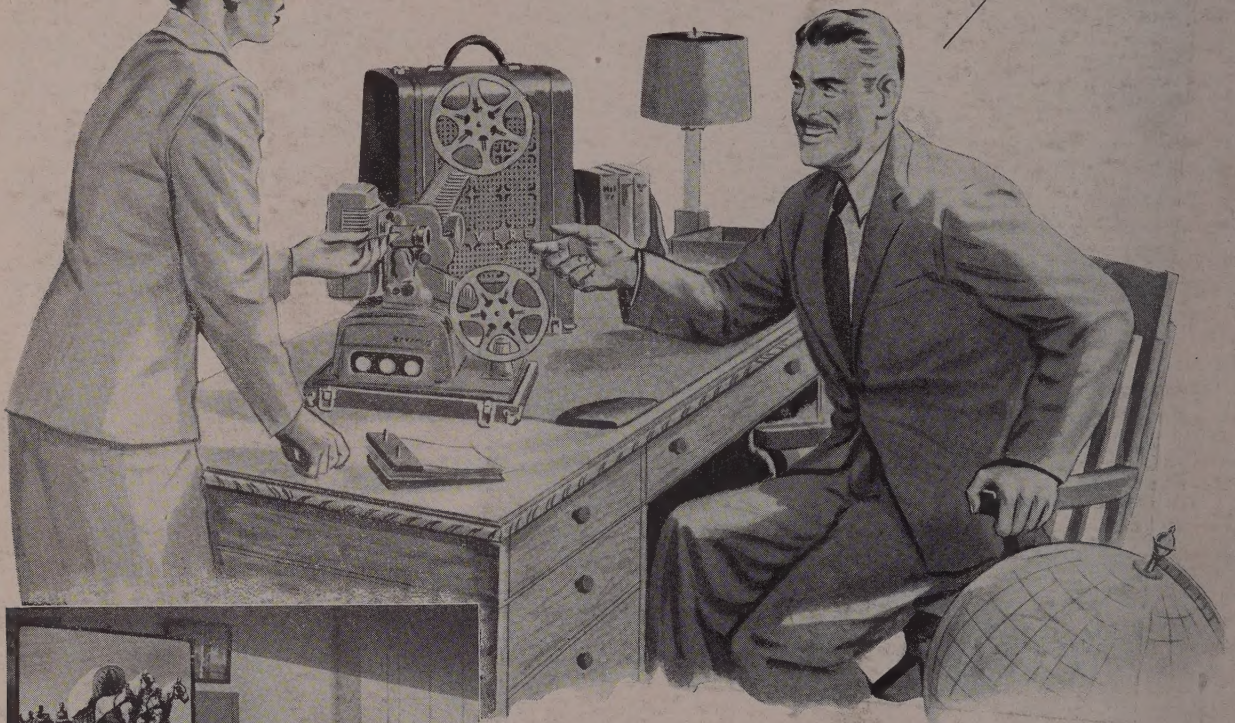
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